

PUBLIC ACTIVITIES OF
J. J. SUMMERBELL

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CARLYLE SUMMERBELL



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PUBLIC ACTIVITIES
OF
REV. J. J. SUMMERBELL, D. D.





J. J. Summerbell

PUBLIC ACTIVITIES
OF
REV. J. J. SUMMERBELL, D. D.

COMPILED BY HIS SON
REV. CARLYLE SUMMERBELL

"He that goeth forth and weepeth, bearing precious seed,
shall doubtless come again with rejoicing,
bringing his sheaves with him."

THE CHRISTIAN PUBLISHING ASSOCIATION
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PREFACE



PREFACE

THE public activities of the Rev. Dr. J. J. Summerbell, of which his friends write in this volume, lasted upwards of half a century. This is a considerable time to be before the public, and as his life was not without deep tragedies, there must have been something more than common in his character that would stand the strain of endeavors such as initial clerical investigation for the United States census, which he undertook as Secretary of The American Christian Convention; the pastoral and revivalistic labors in which he was invariably successful; the editorial duties of *The Herald of Gospel Liberty*; the writing of numerous articles for the religious press, and the publication of a number of important works on theology and kindred subjects.

During a lifetime of these various activities, Dr. Summerbell was never without a strong belief in the Supreme Being, and in Jesus Christ as His only begotten Son; this

theological attitude colored all his writings and teachings, and in any just estimate of his life must be given paramount consideration. It was the philosophy and theology of John: "These are written, that ye may believe that Jesus is the Christ, the Son of God; and that believing ye may have life in his name."

To him the divine Sonship of Jesus was the gospel, the evangel, the angels' song coming from heaven to earth, the word latest and sweetest of God to man. Indeed his favorite hymn, which was sung by a brother minister at his funeral, typifies the great central theme of his preaching and the love of his heart:

Majestic sweetness sits enthroned
Upon the Saviour's brow,
His head with radiant glories crowned,
His lips with grace o'er flow.

No mortal can with Him compare,
Among the sons of men;
Fairer is He than all the fair
That fill the heavenly train.

Since from His bounty I receive
Such proofs of love divine,
Had I a thousand hearts to give
Lord, they should all be Thine.

But while his thoughts oft reached

Above the smoke and stir of this dim spot
Which men call earth,

there was an important characteristic of his life which had to do with little things and every-day affairs. This was a painstaking care for order, and neatness, and exactness, carried into all avenues. Even his recreation must follow a formulated plan, and his pleasures be regulated by what he considered practical. On a trip to Europe, which he was enabled to take toward the evening of his days, by the persuasion and help of his wife, Mrs. Isabella Summerbell, this rule of action was very apparent. Naturally on a journey like this, sightseeing was in order, and some of us in the party tried to see all we could. Not so my father, for after he had exerted himself for a certain time and to a certain point, back to the stopping place or hotel he would go and rest, no matter how interesting the proximate thing promised to be. As a result of this program, after two months of arduous travel, he was as well and strong and active as at the beginning, while some of the rest of us were exhausted and were compelled to take time to recuperate.

But this orderly method did not mean that life was stereotyped, or that people were not interested in him or interesting to him. For on this same trip it was a great pleasure to

me to see him so well received by the best people wherever he came in contact with them. At Liverpool and London, as well as in the kingdom of Hungary, where he made a beautiful and strong appeal for the supremacy of Jesus to the Liberals of that country, he was at once recognized and warmly fellowshipped by good men and women,—fellowshipped outside of the limits of sectarianism and nationalism.

Nor did this orderly method keep him from moving the emotions as well as the intellect of folk. I remember once being present at a great gathering held in the large auditorium of Tremont Temple, Boston. The noon hour had arrived, but the business of the gathering had encroached upon the period allotted to the fraternal delegates. Finally the items of business were disposed of, and among the prominent speakers who brought greetings was Dr. Summerbell, speaking for the "Christians." After a pleasing introduction by Rev. Samuel A. Eliot, my father began his address. As soon as he faced the audience, signs of voluntary adjournment began to disappear, and the increasing rapt attention of hundreds became concentrated on the speaker. Humor of

a pleasing ironic kind, which made clean thrusts through the subject in hand and sometimes turned adroitly against the prejudices of the "intellectuals" of Boston caused laughter and hand clapping, and in a few moments, this New England meeting, composed of individualists not noted for carrying their hearts on their sleeves, was carried away with enthusiasm, applauding and acclaiming. Dinner was forgotten for the time being, and a feast of striking and provocative affirmations was enjoyed emotionally as well as intellectually by this cultivated assemblage.

But every "man goeth to his long home," and the physical house of J. J. Summerbell was gently laid to rest in the beautiful Spring Grove Cemetery, near Cincinnati, Ohio, near by the mortal remains of his father, who "preached the gospel fifty years among the Christians," and his mother, who was indeed, a great Mother in Israel. There they slumber sweetly beneath the willows. On the modest stone which overlooks his grave are the words of holy writ, "Know ye not that there is a prince and a great man fallen this day in Israel?"

And yet not fallen save to rise again, not sleeping but to wake. For surely the heart's affection that bowed in glad humility before the feet of the majestic Nazarene, cannot be forgotten in the dust, but love, the mightiest force in the universe and stronger than death itself, will bring together those who are of one spirit and mind, that where He is whom they adore, his beloved may be also. Are they not together now?

Jesus, the very thought of Thee
With sweetness fills the breast;
But sweeter far Thy face to see,
And in Thy presence rest.

CARLYLE SUMMERBELL.

THE SUMMERBELL FAMILY

THE SUMMERBELL FAMILY

BY REV. MARTYN SUMMERBELL, D. D.

THE family of the Summerbells, in the branch whose name is written in this manner, is principally distinguished for having a strong religious inclination, a tendency toward literary pursuits, for having a preponderance of girls in its homes, and for the number of leaders whom it has contributed to the gospel ministry.

In the mother country the family is to be traced far back into early history. Its first member in England was a Norman baron who came over with William the Conqueror, Sir Gualter de Somerville, Lord of Wichnour, in the county of Stafford.* His descendants moved northward and people bearing his name are to be found in Northumberland at the extreme northeast of England, and in Roxburgshire and Ayrshire in Scotland. Harriman in his surnames of the United Kingdom mentions several variations of the

* See Dormant and Extinct Baronage of England. Lond. 1807, p. 406,

name: as Somerville, Somervail, Somervell, Somerwill, and Sommerville. To these may be added the form "Summerbell," which is the one regularly borne by the branch in America to which present attention is directed.

NICHOLAS SUMMERBELL

1760-1844

The progenitor of the American Summerbells was Nicholas Summerbell, who was born in Northumberland, England, November 27, 1760. He married Jane Wilson, a lady of good family, who seem to have been averse to the match, as there was little intercourse between the families afterward. Four children came to their home: James, Nancy, Jane, and Betsy, all of whom were born in England. In 1799 Nicholas brought his family to America. They landed in New York and sailed up the Hudson in a sloop as far as Peekskill. They settled on a farm five and a half miles east of that village in a part of the town which received the name of Scrub Oaks. Modern usage has modified this title to "Shrub Oaks," which is the name by which it is now known. Nicholas was a

weaver in the old country and it is supposed that he followed the same occupation here along with the care of his farm. He was a staunch member of the Baptist Church and was known in the community as a man of earnest Christian conviction, of thrifty ways, and a determined spirit. He was living at Shrub Oaks with his wife in the summer of 1844 when he was visited by his grandson, Dr. N. Summerbell, who took with him his son Joseph, who was then an infant of six months. The old man was infirm, as was to be expected at his advanced age of eighty-four, but he was pleased to see his only great-grandson that bore the name of Summerbell. There were others who were born later, but at the time there were in the country but five males owning the name: Nicholas Senior, Nicholas Junior, Benjamin Ferris, James, and the infant Joseph. It was in the autumn of the same year that the veteran of the family entered into rest, December 13, 1844.

JAMES SUMMERBELL

1787-1821

James Summerbell, the only son of Nicholas, who beside the boy had three daughters, was born in Northumberland, England,

May 30, 1787, and was twelve years old when the family removed to this country. He was raised on his father's farm at Shrub Oaks, to the east of Peekskill. He was converted at an early age and united with the Baptist church. He loved books and spent his spare time in diligent study to improve his mind. Beside working on the farm he early learned the use of tools and took up the trade of a millwright, and was able to set up machinery and repair it. He married Mary Ferris, daughter of Joseph Ferris, who owned a farm about a mile east of Peekskill. The Ferris family was connected with the Protestant Episcopal Church, which was then called "The Church of England." As James had been brought up as a rigid Baptist, and Mary as an Episcopalian, they compromised their religious differences by both transferring their membership to the Methodist Episcopal Church, a society of which was in existence at Shrub Oaks.

With his devout religious temperament, James became very active in church work, and began going out to hold religious meetings. The Methodist Conference of New York recognized his worth by giving him license to preach, and later received him as a minister.

It is reported of him that he displayed great fervor and eloquence as a preacher. In a letter that he wrote a little while before his untimely death this extract occurs:

The Lord blesses us with His presence and our hearts are united in the work. In a neighborhood where I have been preaching, about sixteen miles off from here, the Lord awakened four last Saturday evening, and one more on Sunday cried for mercy.

Clearly enough James Summerbell was not only faithful in giving the gospel message, but was also very successful.

While he was still in the vigor of manhood, and the full tide of usefulness, he was suddenly taken away. He was engaged in repairing the high overshot wheel of the Seamon mill during the noon hour, when some person returning from dinner turned on the water, not knowing of his perilous situation. His cries were heard and the water was turned off, but not until he had received fatal injuries and he was taken home to die. Before the last he was able to gather his young family about him and to give them good counsel. His death occurred on November 22, 1821, when he was in the thirty-fifth year of his age.

He left five children: Ann Matilda, Joseph Ferris, Nicholas, Benjamin Ferris, and

James. Joseph at the time was eight and a half years old, and James, the youngest, was a babe of seven months. The death of her husband was a sad blow to the young widow, but she took up her burden with unflinching courage. Later her heart was gladdened with the sight of all of them taking places of honor and responsibility in the community.

At the session of the Methodist Conference of New York, which was held in the Christie Street Meeting-house in New York City, March 14, 1822, a minute was voted in response to

"Question 5. Who have died this year?"

This question was from the Methodist Discipline and referred to the preachers. In reply to the question over a page in the printed Minutes of that year was given to James Summerbell, a portion of which follows:

JAMES SUMMERBELL, A man truly devoted to God and His work; he spared no pains to win souls to Christ, always seeming to consider himself as accountable for his time and talents; no weather could prevent him from attending his appointments, and no privations could drive him from his duty. The glory of God and the prosperity of His cause, were always uppermost in his mind, and although he had to labor for his daily support, yet he could ride or walk miles almost every evening to hold

meetings and warn sinners to flee from the wrath to come. After he withdrew from the Methodist Episcopal Church, on the principle, as he always professed of cultivating and enjoying Christian liberty, viewing their church government as not Scriptural, as all power seemed to center in traveling preachers, to the exclusion of local preachers and members from all privilege of voting, even for representatives to help in forming the rules by which the church was governed; yet he always showed the genuine spirit of love, never returning railing for railing, but always felt disposed to pray for, and with, those who spoke evil of him.

Besides the foregoing tribute to the earnestness and Christian devotion of the deceased minister, the above extract is noticeable for the beautiful spirit shown by the Methodist ministry of the New York Conference in that year of 1822. For they publicly recognized the good faith and ardent piety of a brother who differed with them on important points. In so doing they appear to have been all of a half century or more in advance of the practice of their time, which was too often given to a harsh intolerance of religious differences.

On the death of the husband and father the family was broken up for a time. The mother, Mary Summerbell, kept with her the daughter, who was the eldest of her flock, and James the infant, who was the youngest.

Nicholas Summerbell, the grandfather, who was living on his Shrub Oaks farm, took the young Nicholas, who was six years old. Joseph and Benjamin went to live with their maternal grandfather, Joseph Ferris, on his farm just out of Peekskill. A part of this farm later passed into the possession of Henry Ward Beecher, who repaired the homestead and made it his summer residence, under the romantic name of Boscabel.

When the young people were old enough to help in their own support, Mary Summerbell took them with her to New York City, where she opened a boarding-house. The eldest child, Ann Matilda, assisted the mother, and the sons took up various occupations as opportunity offered.

In her new home the mother prospered and her house became a center for ministers who were traveling through the city, and such were always welcome at her table. She was a true mother in Israel and in her moments of leisure was to be seen reading her great Bible, which was endeared to her by its having been the property of her deceased husband, to whose memory she was true to the very last. She retained her faculties in a remarkable degree and insisted on caring

for her own room up to the last week before she passed away, on May 6th, 1875, within four days of being eighty-five years old.

ANN MATILDA SUMMERBELL
HITCHCOCK

Ann Matilda Summerbell, eldest child of James and Mary Summerbell, was born at Shrub Oaks, N. Y. She lived with her mother after her father's death, and removed with her when she went to New York City. She was the first of the family to attend the Christian Church and to unite with it. She married Mr. Hitchcock, and they had one daughter, Mary Elizabeth. After the death of her husband Mrs. Hitchcock took charge of the boarding-house at 120 Orchard Street, which her mother had established.

Mrs. Hitchcock's daughter Mary studied music, in which art she became very proficient. She taught music, both instrumental and vocal, and was herself an accomplished singer. She married Benjamin F. Shaffer, a manufacturer of men's and boys' clothing. The husband and wife were leading members in the Suffolk Street Christian church of New York and later in the Church of the Evangel in Brooklyn. Mrs. Shaffer was con-

ductor of the choir of the latter church for a number of years, and her husband was deacon and president of the trustees.

JOSEPH FERRIS SUMMERBELL

1813-1841

JOSEPH FERRIS SUMMERBELL, the second child of James and Mary Summerbell, and their eldest son, was born at Shrub Oaks, New York, March 9, 1813. He attended the academy at Peekskill, worked in a store, and became a merchant. He lost his life early and by accident. He had been in New York to purchase goods and was on his way home on horseback. It was a time of flood along the river and all the streams were over their banks. When he came to the Croton River the bridges were gone. In his eager desire to get to his home he tried to cross by swimming his horse, but the current swept him out into the Hudson River. He left a widow and three children, Kate, Eliza, and Matilda. Kate married a Mr. Bird. Eliza was married to Horace F. Hutchinson, a banker of New York, and Matilda was united to Chas. DeF. Burns, also of New York.

NICHOLAS SUMMERBELL

1816-1889

REV. NICHOLAS SUMMERBELL, the second son of James and Mary Summerbell, was born at Shrub Oaks, N. Y., March 8, 1816. He was brought up by his grandfather, Nicholas Summerbell, and studied in the district school. When his mother removed to New York he went also. He obtained work at first as errand boy in a store, but later learned the tailor's trade and set up a shop of his own on Grand Street. He was known as a capable cutter and prospered in his business.

Before he was so far along, however, he had been attending Sunday-school and church at the Methodist meeting-house which was his mother's church home. But one Sunday evening while on the way to service he was attracted by the crowd that was thronging into the Christian church, then at the corner of Broome and Norfolk streets. Isaac N. Walter was the minister, a man who had lately been called to the church from Ohio, and who was distinguished for his polished manners and his dignified and yet fervid oratory. Nicholas was charmed with the

preacher, but was even more enamored by the vision which the minister set forth of a church which was as broad as the New Testament, and which extended its fellowship to any true Christian, without respect to his dogmatic opinions, provided his life was one of vital Christian piety. He brought his two brothers to hear the preacher and they were as well pleased as himself. They joined the church together and became very active in its work.

Nicholas was particularly prominent through his remarkable gift for exhortation, and he was soon in constant demand to assist in special revival meetings in churches in the city and in others that were not too remote. He preached his first sermon in the Allen Street Christian Church in 1838, when he was twenty-two years old. The next year he went on an extensive evangelizing tour in southern New England and was ordained to the ministry in the old Stone church at Adamsville, R. I.

For the next three years he was busied in revival work, preaching in the churches of New Jersey, in New York up and down the Hudson River, and in Massachusetts and Rhode Island.

While he was thus engaged in 1842 in Warren County, N. J., he was induced to accept the care of several churches that centered about Johnsonsburg. They were Johnsonsburg, Hope, Vienna, and Spring Valley. For preaching to these his stipend for the year was \$250.00. It was at Hope that he met Euphemia J. Sutton, whom he married February 9, 1843.

In 1843 he accepted the charge of the Christian church at Milford, N. J., which he held for the next seven years. During this pastorate he applied himself to the severest courses of study, taking up Latin, Greek, and Hebrew, and the History of the Church, in which he became specially proficient. He also acquired the habit of constant writing, in the form of notes on the subjects he was pursuing, or notes and skeletons of sermons, poetical effusions, and other literary material. He was also in constant demand, as throughout his entire ministry, for sermons, or addresses on special occasions, and to hold revival services, in which duty he was uniformly successful.

It was during his Milford pastorate, while holding meetings in Warren County, that he felt the need of assistance, and so he sum-

moned his brothers Benjamin and Joseph from New York City. Both had been doing what we call "lay work" in and about New York, and at the word Benjamin laid down the yardstick, and Joseph dropped the plane, to follow what they interpreted as the Master's call. It was but a short time when both were ordained to the ministry, to which they, as well as Nicholas, were henceforth devoted.

In 1850 Nicholas closed his pastorate in Milford and removed to Cincinnati, Ohio, where he spent the next five years. In Cincinnati he at once took a leading position among the clergy. He erected a fine new church. Also he engaged in several set debates with ministers of other denominations on disputed theological questions. In these debates his wide learning, his ready wit, his genial Christian spirit, and his frequent outbursts of impassioned eloquence enabled him to carry off the palm of triumph. Some of these debates were published in book form and assisted in extending his personal influence, as well as the prestige of his denomination.

In 1855 he went to Yellow Springs as pastor of the Christian church of that village. Antioch College had been established in that

town and he was a member of the Board of Trustees. His church was practically the college church, and he was able to exert a profitable influence over the students. He remained at Yellow Springs for the year.

In 1856 he was urged by the Iowa brethren to come and help them build up the work in that field. Acceding to the demand he drove with horse and carriage, taking his wife and his young son, Joseph, and traversed the States of Indiana and Illinois till he crossed the Mississippi River and came to Des Moines, Iowa, where he made his home for the next three years. In that new country he undertook extended missionary journeys far and wide, enduring every manner of hardship, and yet building and encouraging the churches. Much of the work was at his own charges, and his main reward was received in the love of the people, and the assurance that he was doing the work of his Master.

In 1860 he was called to assume the presidency of the college which the Christians were building at Merom, on the western border of Indiana. As indicative of the catholicity of their profession the institution was named Union Christian College. He formed

a faculty and enlisted students and established a successful college during the period when the country was distracted with Civil War. During this time many other collegiate institutions were with difficulty able to hold their own, but U. C. College was growing in strength and influence till he felt that it stood on a firm foundation. After five years' service he laid down the work with the college free from debt, and a record of never having expelled a student.

During a part of the time that he was president he was in active army service at the front, as chaplain of the One Hundred and Fifteenth Indiana Volunteers. The Military History of Ohio, published in 1866, gives the following passage respecting his military record:

Summerbell, Rev. Nicholas, D. D., was President of Union Christian College at outbreak of war; received pass in General Grant's own hand to visit army in Missouri prior to Belmont battle; preached to General Logan's regiment while it was at Cairo, Illinois. Commission issued by Governor O. P. Morton, of Indiana, bearing date of August 26, 1863. Chaplain 115th Indiana Volunteer Infantry. Was able, faithful, and successful in his work; preaching, praying with the wounded, ministering to the sick, and comforting the dying; not only laboring with his regiment, but in all parts of the army to which he had access. Labors principally under General Burnside in Tennessee. Organized a church on Bible

Union principles. In 1864, in command of men on detached duty till M. O. May 17, 1864. At close of war was presented by his men with Bible.

He retired from the college in the summer of 1865 to take up labor once more in the Christian church in Cincinnati.

Subsequently he held other pastorates as follows:

Conneaut, Ohio, 1874-1876.

Greenville, Ohio, 1876-1878.

Enon, Ohio, 1878-1880.

New Bedford, Mass., 1880-1883, Middle Street church.

Churches near Yellow Springs, O., 1883-1886.

Springfield, O., 1886-1888.

The year of 1877, while in charge at Greenville, he took in charge the interests of the Publishing House of the Christians, in Dayton, which was much involved. He assumed the duty of editor and publisher and in two years, while he was caring for the churches at Greenville and Enon, he increased the circulation of *The Herald of Gospel Liberty* and relieved The Publishing House of its worst financial distress.

In April of 1888 the Mission Board of the Christians delegated him to visit the churches in Virginia and North Carolina, and he spent a couple of months in preaching and lecturing among them. On his return to

the North he was appointed to attend the World's Missionary Conference, held in London, in June of 1888, which duty he fulfilled with credit to himself and to the denomination which he represented. At the close of the conference he made an extended tour of Great Britain, France, Switzerland, Holland, Belgium, and Germany.

On his return from abroad he resumed pastoral work at Dublin, Ohio, and also lectured frequently as invited here and there on his foreign travels. Near the close of 1888 he was attacked by a heavy cold, which developed into congestion of the lungs, which caused his decease on January 4, 1889.

Dr. Nicholas Summerbell was a prince among preachers. He was of heavy build and commanding presence, and in any company was recognized as a man of distinction. While abroad he was frequently mistaken for a prelate of some Episcopal communion, and in Paris and other cities pious Catholics often stood and crossed themselves as he passed. The practice amused him, but he gave it no encouragement. As a preacher he was winsome and yet forceful. He was a voluminous writer, and his articles which were continually pouring from the press

were apt in purpose and felicitous in style. For fifty years he was a leader among his own people, and enjoyed the confidence and affection of many in other denominations, who recognized the catholicity of his spirit. Even when he found it his duty to controvert the views of others, he was invariably fair in his representation of their positions, and courteous, though an adversary might forget to be so. His son Joseph, who wrote his biography, summed up his characteristics in the word, "*He was the best man we ever met; most emphatically a child of God.*" He had three children: Rev. Dr. Joseph James Summerbell, who became a distinguished minister among the Christians; Charles Henry, who died at Cincinnati, at the age of eleven, and Mary Matilda, who married Harpin Heath, of Covington, Indiana. Mary Matilda was a teacher of the piano and was recognized as a vocalist of exceptional gifts while living in Cincinnati. She died November 1, 1877. Mr. and Mrs. Heath had a daughter, Mary Edna Summerbell Heath, who married Geo. Byrod Graham, of Covington, Indiana, March 4, 1914. They have a daughter, Lura Besse Graham, born January 23, 1915.

BENJAMIN SUMMERBELL

1819-1895

REV. BENJAMIN FERRIS SUMMERBELL, brother of Nicholas and third son of James and Mary Summerbell, was born at Shrub Oaks, N. Y., September 19, 1819. He was two years old when his father died, and was taken in charge by his maternal grandfather, Joseph Ferris, of Peekskill, from whom he had been named. He remained on the Ferris farm till he was able to provide for himself.

When he was about sixteen his mother removed to New York City, and he went with the family and obtained employment in a dry-goods store of Grand Street. He was about nineteen when on the invitation of his brother Nicholas he attended the services of the Christian church and was there converted under the ministry of "Eld." I. N. Walter. He united with the Christian church, and lived the remainder of his life with it and died in its communion.

The young men of "Eld." Walter's church were very active in their Christian profession, and the Summerbell brothers, Nicholas, Benjamin, and James, not only spoke freely in their own social meetings, but also went about the city to hold gospel meetings.

In his business as a dry-goods salesman Benjamin Summerbell was expert and popular. His manners were polished and gracious, and he sought to please his customers, no matter how exacting their requirements. As a result he held his trade and was constantly adding to the number of his friends.

The young men with whom he generally associated were inclined to serious pursuits, and while others were engaged in frivolous diversions, they were busy with books or with improving conversation. Several of them started a Literary Society in which they read essays which they had carefully prepared, and engaged in debates on subjects of current interest. All these literary efforts were unsparingly criticised by the entire company of young men, and as a result they became ready speakers, capable debaters, and intelligent writers. No doubt the clear and transparent English style of which Benjamin Summerbell was a master was in large measure due to the severe training which these young men practiced together.

In 1846 Nicholas Summerbell was preaching at Milford, N. J., and in the winter he went to hold revival meetings at Hope, N. J.,

and the churches which were allied with it. As the work developed he felt the need of more assistance and so summoned his brothers Benjamin and James, and both willingly came and gave themselves to evangelistic work. Many people were converted under their efforts. During this revival the conviction was borne in upon Benjamin's mind that the Lord was calling him to preach the gospel.

It was during this meeting that he became acquainted with Elizabeth, a daughter of John Martin, of Marksboro, N. J., whom he presently married. It is to be remembered that the three Summerbell brothers, Nicholas, Benjamin, and James, met the young ladies to whom they became attached during these meetings, and all of them came from Warren County in New Jersey.

Benjamin was ordained to the ministry at the Christian church in Plymouth, Pa., in 1847.

This year he was invited to take the pastorate of the Christian church at Naples, N. Y., and with his bride he drove with horse and buggy from New Jersey across Pennsylvania to central New York. He held the pastorate at Naples for two years, when he

took the Second Christian church at Greece in Monroe County, N. Y. Here he ministered faithfully for a year. His other pastorates successively were South Berlin, N. Y.; Pottersville, Mass.; Swansea, Mass.; Lawrence, Mass.; West Randolph, Vt.; Providence, R. I.; Carlisle, Mass.; Marshall, Mich.; Burnt Hills, N. Y.; Medway, N. Y., and Madisonville, Pa. In the most of these charges he served for three years. That he held so many pastorates was largely due to his great zeal and success as a minister, and the strength of his missionary spirit. He was eager for conversions, and was restless in any field that did not involve strenuous labor. If a committee came to him from a church that was run down or in difficulties, his sympathies were roused at once. If he felt that the church he was laboring with was able to go its own way, his impulse was to heed the new summons and build up the weak interest. Time and again a church that was about to close its doors would obtain his services, and immediately begin to take new lease of life.

Benjamin Summerbell was also a natural evangelist, and every winter it was his custom to spend from four to six weeks in evan-

gelistic services. This was true between the years of 1847 up to 1885. In one field where there was no church of his own denomination, and where the other religious service was practically dead, he held a meeting for a few weeks one winter and over eighty persons confessed their Savior. The most of these were heads of families and persons of means. He organized a church among them and they went forward and built a fine place of worship which he was called upon to dedicate the next year.

In every community where he labored he threw himself heartily into fellowship with his brother ministers, and worked with them in building up the public welfare and the influence of the church.

Beside his pastoral and evangelistic labors he was in wide demand to deliver ordination and dedication sermons, and his efforts on such occasions were of a superior order. His contributions to the press were always welcome, such was their pertinence and their graces of style.

He was particularly a friend of young ministers, whom he helped by his counsel, and sometimes by actual instruction. Some such he would receive into his own home for

months at a time, and take them with him into the pulpit and give them training in pulpit ministration under his own eye.

During his later pastorates his health gave way, and having closed his work at Madisonville, Pa., he made his home at Moscow, near by on the railroad, up to the time of his decease, November 12, 1895.

Benjamin and Elizabeth Summerbell had three children, Martyn, who became a minister among the Christians; Mary, who was married to W. A. Hawkins, of Brooklyn, N. Y., and who deceased in 1877, and Lyda Frances, who married Selden S. Yeager, and lives at Scranton, Pa.

JAMES SUMMERBELL

1821-1893

REV. JAMES SUMMERBELL, the youngest child of James and Mary Summerbell, and brother of Nicholas and Benjamin F. Summerbell, was born at Shrub Oaks, N. Y., April 18, 1821. His father was killed by accident when he was six months old. He was brought up by his mother, and obtained his early education at Peekskill Academy. While he was still a lad his mother disposed

of the farm and removed to the City of New York.

He was converted at about seventeen under the preaching of Isaac N. Walter of the Christian church, and with his Brother Benjamin and five other young men was baptized about sunrise through the ice in the East River one Sunday morning.

He supported himself by working at the trade of a carpenter. When he was twenty-four years old his brother Nicholas was pastor of the Christian church at Milford, N. J. While on a visit to this brother he met Rachel Lawshe at her father's home at Quakertown, N. J. He was married to this lady in the following year. Their first home was in Elizabeth, N. J.

James Summerbell had always been active in Christian work from the time of his conversion, and frequently went out to assist in evangelistic meetings. He was engaged in such a meeting in Plainfield, N. J., and here came in contact with the Seventh Day Baptist people. He and his wife studied their views and becoming convinced that they were in accord with the Scriptures, entered into their fellowship.

Later at a meeting which he was holding at Marksboro, N. J., he decided that he must take up the full duty of the ministry. His ordination occurred at Hopkinton, R. I., in 1849.

His first settled pastorate was at Peterburgh, N. Y., and there he administered the rite of baptism for the first time on January 27, 1850. His next charge was at Adams Center, N. Y., where he passed twelve happy years. During this pastorate on one occasion he baptized 102 converts. Later he served the church at Leonardsville, N. Y., for three years, and the church at Berlin, N. Y., for eight years.

After closing with the church at Berlin he was sent by his Mission Board into the mountain regions of northern Pennsylvania on a missionary tour. He was thus engaged some six months, during which he drove from one meeting to another over wilderness roads, through cold and storm, but with a heart burning with zeal for the Lord.

It was the rule of his life to preach the gospel to all, whether of his own denomination or of others. By his warm-hearted geniality he won lasting friends wherever he went. He never spared himself in his labors,

and when he laid down his armor, it was because he could do no more. His last pastorate was at Alfred, N. Y., where he died, February 21, 1893.

James and Rachel Summerbell had three children: Mrs. Sarah Wardner, of Plainfield, N. J., who, at over seventy-one is one of the most capable teachers in the Plainfield public schools; Mrs. Mary F. Whitford, of Nile, N. Y., and Frank Nicholas Summerbell, of Milton, Wisconsin. Frank was a farmer by occupation, but is now retired. In 1915 the widow, Rachel Summerbell, was living with her daughter Mary at the age of ninety, and still in possession of all her faculties. She died December 30, 1915.

JOSEPH JAMES SUMMERBELL

1844-1913

REV. JOSEPH J. SUMMERBELL (whose usual signature was J. J. Summerbell) was the eldest son of Nicholas and Euphemia J. Summerbell, and was born at Milford, N. J., on January 23, 1844. His father at the time was pastor of the Christian church at Milford. His mother was a woman of rare talents and a wonderful helpmeet to her hus-

band in his church work. She had a great gift in public prayer and in reaching the hearts of converts. The spiritual dynamic of the Summerbell household was felt from the instant of crossing the threshold. The lad absorbed piety from both father and mother, and from his father he gained the impulse of study, for Nicholas Summerbell was a student to his latest breath. Before he was four years old Joseph Summerbell knew the Greek alphabet better than other boys of like age knew how to play marbles. It was a common thing for him to hold religious services as a child, and by the age of eight he could discourse connectedly and effectively. The divine gift was in him.

His education was pursued in the public schools where his father was pastor for the time, at Milford, N. J.; Cincinnati, Ohio; Yellow Springs, Ohio, and in Des Moines, Iowa. But he also studied at home with father and mother, and at sixteen he was better prepared for college than many who entered college much older than he.

When his father took charge of Union Christian College in Indiana, in 1860, Joseph was the first student that was enrolled in the Freshman Class. For the four years of his

college life he was the ablest student in the institution. At his graduation in 1864 he had mastered the studies of the college course, but he was also proficient in theology and in vocal and instrumental music.

He was elected to the professorship of pure mathematics in the college and served for the greater part of the college year. He was very capable as a teacher and was able to arouse enthusiasm among his pupils in mathematics, which all educators recognize as a difficult task.

In the spring of 1865 he was called to preach at Blackberry, Illinois, and accepted the work. His ordination occurred in his father's church, the Bible Chapel at Cincinnati, December 31, 1865. Dr. Austin Craig, who was then acting President of Antioch College, preached the sermon.

As pastor Dr. J. J. Summerbell served several pastorates: Blackberry, Ill.; Jacksonville, Ill.; Des Moines, Iowa; Springboro, Pa.; Milford, N. J., with Finesville as an outlying station, and Lewisburg, Pa. He was in charge at Milford, N. J., his birthplace, for twelve years. As a preacher he was earnest, evangelical, and devoted. His sermons were models of method, terse, beauti-

ful, and often eloquent. But he never was guilty of sacrificing truth to the artificial flowers of a sham rhetoric. All his pastorates thrived under his care. He improved their business methods, but better still, he improved their spiritual power. Sinners heard him and were converted, and Christians who listened were incited to more devout and active service.

But he was too great a man to be confined to any narrow circle. From the outset of his ministry he was active in all the denominational work of his people. He was in constant demand to preach at ordinations and at dedications of churches. He served his own conference in several offices, and was called to sister conferences to help in counsel or to deliver special addresses. For almost fifty years he was a prominent figure in the national Conventions of his people. In 1868 he was the Denominational Publishing Agent. In 1870 he was elected Secretary of The American Christian Convention and served in this capacity for almost twenty-four years. In this time he systematized the denominational records and laid the foundation for more accurate reports from the churches and the conferences. A special

duty which he accepted was the clearing away of misapprehensions respecting the standing and constituency of the Christians in the United States.

In 1895 he took editorial charge of *The Herald of Gospel Liberty*, the denominational organ, and so came into direct touch with the ministers and the churches. As editor he wrote plain and readable articles, and was a leader of thought among his people. Under his direction *The Herald* became well known and respected in the religious press, and his articles were often referred to, and even reprinted by brother editors in papers of the great denominations.

He was constantly being given places of honor and trust. He was a member of the Mission Board for years, and a trustee of some of the colleges, and of the theological seminary of the Christians. He was one of the delegates to the Federal Council of the Churches of Christ in America to the day of his death. He was appointed by the Executive Committee of the denomination as delegate to the World's Congress of Free Christianity, held in Berlin, Germany, in 1910. While on the way to the Congress he preached in Liverpool in the Ancient Chapel

of Toxeth, and in Mr. Tarrant's pulpit in London. He was on the program to speak at Kalozsvar, Hungary, at the four-hundredth anniversary, to commemorate the religious services of Francis David, the martyr for religious freedom. His address on this occasion was received with marks of the highest appreciation.

As an author, aside from his numberless contributions to the religious press, he published several pamphlets, one on "Denominational Faithfulness;" one on "Destructive Criticism Suicidal;" one on "Fellowship in Journalism," and one on the "Christians and the Disciples." He also published several books which have enjoyed wide circulation. They are, "Life and Writings of N. Summerbell," 1900; "Scripture Doctrine," 1904; "Outline of Six Christian Centuries," 1910, and "Mountains of the Bible." His latest book, "Campbellism Is Rebellion," he had just completed before his decease, and it was published by his family. He died suddenly of heart failure at his home in Dayton, Ohio, on Friday, February 28, 1913.

His widow, Mrs. Isabella Summerbell, and his son, Rev. Carlyle Summerbell, D. D. of Wolfeboro, N. H., mourn his loss.

MARTYN SUMMERBELL

1847—

REV. MARTYN SUMMERBELL, the son of Benjamin F. and Elizabeth Summerbell, was born at Naples, N. Y., December 20, 1847. His preliminary education was mainly obtained in the public schools of New York City, where he was taken to live with his aunt, Mrs. A. M. Hitchcock, when he was four and a half years old. In the year beginning with September, 1864, he attended Union Christian College, in Indiana, of which his uncle, Dr. N. Summerbell, was president. He was also a student in theology under that incomparable teacher and theologian. During this year while taking the literary studies of his course he taught a class of thirty-five in a course of Conversational German, a somewhat unusual line in the colleges at that date.

In the winter of 1865 he returned to the East and taught a public school at Carlisle, Mass., near Boston.

He was graduated from the College of the City of New York in the Class of 1871, and for the next eight years was Vice-Principal

of the Friends' School at Sixteenth Street and Rutherford Place, New York City.

Under the direction of Dr. N. Summerbell he began to preach in the summer of 1865 in several of the churches of Indiana and Illinois. In 1866 he was called to the pastorate of the First Christian church of Greenpoint, Brooklyn. Here he was ordained under the direction of the New York Eastern Conference on his twentieth birthday, December 20, 1867. He was pastor of his first charge for fourteen years till 1880, when he retired, leaving it in a self-supporting condition and with a fine new church building, just completed. He served in three other pastorates, the First Christian church of Fall River, Mass., 1880-1886; the St. Paul Evangelical church, Thirty-fourth St., New York, 1886-1888, and the Main Street Free Baptist church, Lewiston, Me., the College church of Bates College, 1888-1898.

Dr. Martyn Summerbell has always been connected with education and associated with educational institutions. From 1874 to 1895 he was Non-resident Professor of Pastoral Theology in the theological seminary of the Christians, the Christian Biblical Institute, which then was located at Stanfordville, N.

Y., and to which he gave lectures three or four times a year. In the last three years of his stay in Maine he was instructor in Church History in the Cobb Divinity School, which was connected with Bates College.

In 1898 he was elected President of Starkey Seminary in central New York to whose interests he has since been devoted. Under his administration and by the help of the late Francis A. Palmer, of New York, the school has been greatly improved. It has new and modern buildings and has an endowment of over a hundred thousand dollars. Its instruction is superior.

For several years Dr. Martyn Summerbell has been Non-resident Professor of Church History of Elon College, North Carolina, where he gives a course of lectures annually in January, and Vice-President of Defiance College, in Ohio, and Lecturer on History and Economics. He visits Defiance College at set appointments in the college calendar three times a year.

In 1885 he issued "Special Services for Ministers," a pastor's handbook for funerals, marriages, etc., which his denomination was lacking in up to that time. With others he assisted in the production of "The People's

Bible History," which was issued in 1897 by Henry Shepherd of Chicago. Later he edited "The Writings and Addresses of Austin Craig," in two volumes. More recently he has produced two volumes of college sermons, "Religion in College Life," 1913, Revell; "Faith for the College Man," Christian Publishing Association, 1915, and "Manhood in Its American Type," 1916, R. G. Badger.

He received from the College of the City of New York the degrees of A. B. and A. M. After a three year postgraduate course in Comparative Religion in the New York University that institution granted the degree of Ph. D. He received the degree of D. D. from Union Christian College and of LL. D. from Elon College. He was elected to the Phi Beta Kappa Society and is a member of several learned societies and fraternal organizations.

He was active in the organization of the Interdenominational Commission of Maine, and was one of those who assisted in the formation of the Federal Council of the Churches of Christ in America, and still represents his denomination in that body.

He was married to Elizabeth P. Corwith, of Brooklyn, N. Y., in 1872. They have had seven children: Ray, Flora, Grace, Ferris, Laura, Edith, and Sidney Frank. The first is married to Fred J. Chase, Esq., of Kansas City, Mo.; Miss Flora is living with her parents and is Registrar of Palmer Institute-Starkey Seminary; Grace is married to Dr. Carl S. Coffin, of Pittsfield, Me. Ferris Summerbell adopted the profession of medicine and is a surgeon in charge of a private hospital at Nahma, Michigan. Laura was a popular teacher of French in the Birmingham High School, Alabama, and was married to Robert B. Spence, of Syracuse, N. Y. She deceased in 1913. The youngest daughter was a teacher in Oberlin, Ohio, and in Washington, D. C. She married Mr. Richard H. Long, of New York City. The youngest child, Sidney, is an invalid, and lives with his parents at Lakemont, New York.

CARLYLE SUMMERBELL

1873—

REV. CARLYLE SUMMERBELL, the only son of Dr. J. J. Summerbell and Alice Bell, was born at Springboro, Pa., November 24, 1873.

His father at the time was pastor of the Springboro Christian church. While Dr. J. J. Summerbell was living at Philadelphia and acting at Secretary of The American Christian Convention, Carlyle was placed in the Claghorn Grammar School. On the removal of his father to Lewisburg, Pa., to assume the pastorate of the Christian church of that village the son attended Bucknell Academy, where he was graduated from the classical course in 1893. He at once was matriculated at Bucknell University from which he was graduated *cum laude* in 1897 and received the degree of A. B. His Master's degree followed two years later from the same university, following an examination in New Testament Greek and Psychology. Still later he attended lectures at Harvard Divinity School in Massachusetts.

In 1897 he was ordained to the ministry in the Christian church at Hope, N. J., on which occasion the sermon was delivered by his father, Dr. J. J. Summerbell. It was in the same church fifty-four years before that his grandparents, Dr. Nicholas Summerbell and Euphemia J. Sutton had been married.

Dr. Carlyle Summerbell was pastor of the First Christian church of Dayton, Ohio, from

1897 to 1899, when he was elected President of Palmer College, which then was at Le-grand, Iowa. He was at the head of this institution for seven years, for two years of which period he was also pastor of the Christian church at Legrand.

In 1906 he accepted charge of the Christian church at Swansea, Mass., which he served for the next two years, when he was called to the First Christian church of Fall River, Mass., in charge of which he passed the next six years. His father's uncle, Rev. B. F. Summerbell, had served the Swansea church for three years, from 1854 to 1857; and his cousin, Dr. Martyn Summerbell, had been pastor of the Fall River church for the six years from 1880 to 1886. On leaving Fall River a banquet was served in his honor by the Fall River clergy, and his retirement was the occasion of general regret.

From Fall River he turned to New Hampshire, where the Christian church of Wolfeboro had tendered him a call. He is still in charge of this church and also has the care of the Union church of South Wolfeboro.

He has been Secretary of the New England Christian Convention and while in Fall River was chosen President of the Fall River Min-

isterial Union. He is now President of the Home Mission Board of the Christians. In 1906 he received the honorary degree of Doctor of Divinity from Palmer College.

Dr. Carlyle Summerbell is an able and eloquent preacher, and by his tender spirit won quickly the heart of every parish which he has held. As educator and college president he was efficient and successful. As a writer he wields a tranchant pen and is master of a perspicuous and attractive style. At the conferences and conventions of the Christian Church he is in regular attendance and he is active and prominent in their deliberations. He displays a deep interest in the social welfare of the community and is frequently contributing to the press important articles on social questions.

He was married to Susannah E. Kerr on January 6, 1896, and they have three children, Faith, Robert Kerr, and Marie.

THE SURVIVING MALE SUMMER- BELLS

Of the American branch of the Summerbell family there are at the present time eight male representatives surviving. They are

distributed about the country as hereinafter stated:

Rev. Martyn Summerbell, D. D., educator and clergyman, Lakemont, N. Y., son of Benjamin Ferris Summerbell and Elizabeth Martin, b. Naples, N. Y., Dec. 20, 1847.

Ferris Summerbell, M. D., physician and surgeon; son of Martyn Summerbell and Elizabeth P. Corwith; b. Brooklyn, N. Y., Sept. 23, 1878.

Sidney Frank Summerbell, invalid; son of Martyn Summerbell and Elizabeth P. Corwith; b. Craigville, Mass., August 31, 1892.

Martyn King Summerbell, infant; son of Dr. Ferris Summerbell and Josephine King; b. Nahma, Mich., Sept. 23, 1914.

Richard Corwith Summerbell, infant; son of Dr. Ferris Summerbell and Josephine King; b. Nahma, Mich., November 2, 1916.

Frank Nicholas Summerbell, retired farmer, Milton, Wisconsin; son of Rev. James Summerbell and Rachel Lawshe; b. July 23, 1852.

Charles James Summerbell, farmer, Milton, Wisconsin; son of Frank N. Summerbell and Olive J. Cornwall; b. Milton, Wis., May 20, 1884.

Rev. Carlyle Summerbell, D. D., clergyman and educator, Wolfeboro, N. H.; son of Dr. J. J. Summerbell and Alice Bell; b. Springboro, Pa., November 24, 1873.

Robert Kerr Summerbell, Wolfeboro, N. H.; son of Rev. Carlyle Summerbell and Susannah E. Kerr; b. Legrand, Iowa, July 30, 1904.

THE GOSPEL MINISTER

THE GOSPEL MINISTER

BY REV. S. Q. HELFENSTEIN, D. D.

WORDS are vehicles of thought and the thought which words convey is often modified by the life of the one who uses the words. Every life is a ministry, but whether he who lives the life is a minister of good depends upon his relation to Jesus.

A minister is one who ministers, and a gospel minister is one who administers the gospel. Jesus said, "Let him that is greatest among you be your minister." Many who assume the role of minister seem to have lost the spirit of service and deem themselves worthy to be ministered unto. But when men become possessed of the spirit of Jesus they are glad with Him to take the place of the servant and service becomes sweet. Some minister with their eyes, some by their smiles, and some by their frowns, while others minister by their silent, unconscious, unassumed dignity, by the musical cadences

of their voices as they set forth personally evolved truths from God's Word.

It is not easy to minister to the deeper needs of humanity. Some attempt this by dispensing worn-out theories and antiquated dogmas, but it is not enough to follow routine and simply do as others have done. Each age, with its complexity of problems and changing conditions, demands a new type of ministry and he who would minister successfully to the people of his time must be capable of giving to the world new interpretations of the Word of life. The Bible is a progressive book. Its broad, comprehensive teachings are susceptible of progressive interpretations. When Christ came He found the Jewish world enslaved by tradition. It was a part of His ministry to break the shackles that bound men and bid them go free. This He did by the proper use and right interpretation of the Scriptures to which they professed to adhere. Many are incapable of independent thought and new interpretations of the Word, by which it becomes adapted to meet the present needs of seekers after truth. Too many are contented to follow the beaten paths of the past. Their treasure house is filled only with the old.

They have not evolved or discovered the new, so their ministry lacks freshness and vigor, consequently theirs is not a ministry of the highest order. Neither by precept nor by example do they call out the best that is in those to whom they would minister.

To succeed in ministering to the intelligence and spiritual nature of his fellows, one must do something besides the re-hashing of what has been gone over by others. He must come to know the truth by personal investigation and personal experience, for only in this way can he become free himself and be fitted to impart a knowledge of the truth that will help others find freedom.

There are men who to-day are preaching the hard dogmatic theology of the dark ages, not because they have discovered it as a great truth from God's Word, but because they have accepted it at the hands of those who have read into the Word pagan ideas or interpreted it in the light (darkness) of heathen mythology. The minister who would win his fellows must minister to their hearts, but a message contradictory to human reason and common sense may be so barred by an intelligent, thinking brain as never to reach the heart. "My words are spirit and they

are life," said Jesus. Ability to interpret Jesus' life and teaching to a needy world is evidence of fitness to minister.

THE GOSPEL

The gospel is God's love-message by means of which men are to be brought under the redemptive power of divine grace and quickened into new life. The gospel is a transcript of what Jesus taught and was, during His earthly ministry. It is the embodiment of divine truth. It is the interpretation of God's relation to man, man's relation to God, and man's relation to man. All this was personally set forth in the matchless life of Christ. The gospel shows us the possibility of holiness—right relation toward God, who says, "Be ye holy, for I the Lord thy God am holy." It shows also the beauty of a sinless, harmless life. Jesus taught us that we should be wise as serpents and harmless as doves. The gospel makes clear the necessity of personal purity. "Blessed are the pure in heart, for they shall see God." All these qualities and relationships are fully exemplified in Christ, who was the embodiment of the gospel, for we are told that "He was holy, harmless, undefiled and separate from sinners."

The gospel, then, is the power by which man is brought into a twofold relationship, subjective and objective. By the regenerating grace of God, he is born anew and becomes conscious of his spiritual sonship. Having passed from death unto life, he exultantly cries, "Abba, Father." Having been made partaker of the divine nature and having escaped the corruption that is in the world, he becomes conscious of a new relationship by means of which he is brought into fellowship with all the family of God. To present this gospel to one's fellows, to interpret it through a life of loving devotion, to impress its message on the hearts of men, to bring its truths home to the soul's consciousness by a ministry of self-denial and self-sacrifice, is no small task. This Dr. J. J. Summerbell did in full measure.

He did not allow himself to be hampered by the dogmatisms of men, but he sought spiritual interpretation, rational application, and personal confirmation of the truth he gave to others. He did not belittle his ministry by the use of borrowed thought, but honored the Lord with well-beaten oil, for his was a ministry of deep, earnest meditation and careful preparation. He did not give

the people what had cost him nothing, or what others said, unless he could find a "Thus saith the Lord" to confirm the statement. He preached the gospel because he saw in the gospel, when rightly applied, the remedy for all man's social ills, industrial oppression, and moral degradation.

Under his masterful interpretation of the truth the adjuncts of physical demonstration and boisterous manifestation were not needed. He strove not for oratory, yet he was a true orator; he sought not to be eloquent, yet words fell from his lips in such sweet cadences as to make them truly eloquent. His messages were not delivered with the thought that physical force is requisite to make the truth penetrating. He gave his message with a sweet, persuasive winsomeness that won and held the attention of his hearers. His messages were full of love and tenderness, yet his was not an emasculated gospel. He preached repentance and called upon men to forsake their sins as the only means of entering into life—the life or righteousness by faith in Christ. The righteousness by which he would have men saved is one that is inwrought by the power of a living faith which works by love and purifies

the heart. He taught that God's children should possess a righteousness resulting from right relations with God and with their fellow men. He frequently quoted the words of Jesus, "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Dr. Summerbell thought of a minister as one chosen of God to preach the gospel of His Son, to minister to the moral and spiritual needs of men. Some substances are transmitters of light, some are reflectors, and some are refractors. God wants men to transmit His gospel through life and lips. Putty men, men who let others do their thinking for them, cannot transmit the gospel with power and efficiency because they themselves have not experienced its emancipating influence from stereotyped forms of thought and fossilized fogysm. Dr. Summerbell realized this and refused to pay tribute to the makers of church theology. To him Christianity was more than theology. He was a minister with a vision. He believed that Christ's prayer for the unity of His followers would be answered. To him truth was mighty and he was not afraid to

preach an unpopular truth or doctrine. He was gifted with such rare soul qualities that, when presented in his masterful way, truth did not seem unpopular or objectionable.

One striking feature in connection with Dr. Summerbell's preaching was the good taste he displayed in the selection and treatment of his texts. There was method in the preparation and delivery of his sermons. He never resorted to sensationalism in his preaching. God was never made to appear hideous. He saw a beautiful harmony in the revealed Word. He was gifted in the art of letting Scripture interpret Scripture and his interpretations were always interesting and instructive.

He did not weary his auditors with long-drawn-out introductions in which the preacher is made prominent, neither did he exhaust their patience in an effort to reach a climax for which preparation had not been made. Many ministers will make three personal references where they mention Jesus once. Not so Dr. Summerbell. His sermons were jewels, cut and polished in his study so that when presented to his audience they sparkled with brightness and freshness of thought. He was gifted with ability rightly to divide

the word of truth. Under his preaching listening was easy. Step by step truth was unfolded and with the progress of the discourse believers were enveloped in an atmosphere of reverence toward God, the Infinite Father.

During the delivery of his sermon no one ever had occasion to say "I wish he was through." He never practiced padding. His sentences were full of helpful, significant thought. The big end of his sermons never came first. The arrangement was climatic and he always knew when he was through and when to stop. Like Paul, he delighted to preach Christ, and his delineations of the character of the Son of God were marvelously beautiful, filling his hearers with admiration for, and longing desires to be like Jesus, for he showed Him to be the King in His beauty and the One altogether lovely. He never tired of exalting Christ in His true Sonship, for to him sonship was deeply significant. It expressed a vital relationship and not merely a divine manifestation. To him son meant Son in the sublimest sense. Doctor Summerbell did not speculate where Scripture is silent. He believed with Matthew 11:25—"All things are delivered

unto me of my Father, and no one knoweth the Son save the Father; neither doth any know the Father save the Son and he to whom the Son willeth to reveal him."

He placed unbounded confidence in the Word of God. Where it leads he unflinchingly followed; where it is silent, he did not indulge in theological ventures. As a preacher and teacher—for he was a teaching preacher—he magnified the written Word of God, accepting in its fulness and simplicity that Word. He preached its truths with confidence. He taught its precepts as essential to man's physical, mental, moral, and spiritual welfare. He believed and preached that God had a purpose in giving and preserving the word of life and he was ever a loyal champion for the integrity of that word.

Under his ministry the Bible glowed with light and when he read it in public none ever thought of it as a dry book; when by comment or sermon he unfolded its sublime truths a deep love for the Word was the result, and each one felt that heart was speaking to heart. By his natural grace and spiritual dignity men's thoughts were unconsciously turned to the contemplation of higher things. For him preaching was easy

because of his comprehensive grasp of the gospel and his clear conception of the intent of its message. His illustrations were not of a jocular nature, but serious and pertinent. Altogether it was a rare privilege to hear him preach, for he inspired the soul with hope and filled the heart with confidence. He never distracted or weakened believers, but always built them up in the divine life. Many will remember the charming sweetness with which he gave his discourses on "The Mountains of the Bible." His strong imagination enabled him to describe scenes and paint word pictures with such vividness that the rapt listener would forget his surroundings and fancy himself in the Holy Land.

He was a man greatly to be admired for his integrity to the truth and to be loved for his devotion to its proper interpretation and correct application. Loyally he served the congregations to which he ministered. He found pleasure in exposing error, for he knew how potent error is to becloud the mind and hinder the entrance of God's word which gives light. His was one of those rarely gifted natures whose worth is never fully known until after the privilege of enjoying his public ministrations has ceased.

THE PASTOR AND PREACHER

THE PASTOR AND PREACHER

BY REV. HUGH A. SMITH, D. D.

NOWHERE else in all the activities which engage human lives is a greater versatility required than in the pastorate. Its duties are as varied as the needs and personalities of men. To be able to successfully meet their ever changing demands requires training and grace as well as intellectual ability. Paul expresses it in these words, "I am become all things to all men, that I may by all means save some."

Dr. J. J. Summerbell was a successful pastor. This fact will help some of succeeding generations to a like achievement, for the successes and failures of life are demonstrations of eternal principles. Their application always produces similar results. These words are written with the earnest hope that they may call the attention of some young ministers to the work of one who was a great pastor, that from his life they may receive instruction for their work.

Dr. Summerbell did not have many pastorates and, as is universally true, it was in the longest that his greatest work was done. He was pastor at Blockville and Jacksonville, Illinois; Des Moines, Iowa; Springboro and Lewisburg, Pennsylvania, and Milford, New Jersey. While at Milford, he preached at Finesville and Frenchtown as out-stations. His longest pastorate was here at the place of his nativity, where his father also had been a successful pastor. For twelve years he was with this people and had the satisfaction of both sowing and reaping largely.

Let us analyze his success and see what elements it contains. In the first place were his sermons. In the work of bringing in the kingdom in its fulness, preaching the word will ever hold a foremost place. We may try substitutes, but preaching meets a spiritual need which nothing else can reach. His sermons were scholarly, spiritual, and lucid. The great mind always produces a sermon that can be understood by all. It is the lesser mind in strength and caliber that can successfully conceal thought in a mob of words.

The second element in his success was systematic visitation. Of the many things which a pastor must do, visiting is the one in

which the fewest find delight. Nevertheless it is a vital element in pastoral success, made more important now than heretofore because of the drift developed by present day social forces. One reason why so many pastors find it so irksome is because it is too often done in a haphazard way. When there is a lull in the daily round of work the average pastor uses the time "making calls." Often the objective is to put in the time rather than meeting the greatest need or doing the largest good. Pastor Summerbell regulated his visiting by a well-defined system. Three simple factors were all that he employed to produce this scheme. They were time, locality, and parishioners. A definite time was allotted to visitation. It would be impossible for any one to adhere strictly to this, but it would surprise many to learn how near they could come to it if they tried. If possible he permitted nothing to interfere with the special work of this time. This period for any one day was spent in as small a district as practical. He did not go from one part of the parish to another unless there was some urgent reason for it. He used the time to the best advantage by calling on each parishioner in the visited section, thus seeing

the largest number with the least amount of time and travel. In this way there was no one, rich or poor, young or old, but what received an equal share of pastoral attention.

In his duty prompt at every call,
He watch'd and wept, he pray'd and felt for all;
And, as a bird each fond endearment tries,
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to brighter worlds, and led the way.

It was not only in his pastoral visitation that we find him systematic, but all his life was characterized by this trait, hence the minimum of waste in time and energy. Even his faultless attire was always suggestive of this feature of Dr. Summerbell's personality. His study room was a revelation to his friends who were so fortunate as to visit him in it. No misplaced books there. Whatever the subject under discussion, he could turn at once to the best authority concerning it. There was never any time lost, looking for a desired paper in that study. There was no manuscript but what was in its appointed place. It was his workshop. He not only had the best of tools, but they were kept in good condition and each in its own place. It was just such a place as we ought to expect of one who has been commanded, "Give

diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." A lack of system is a great weakness in the work of many pastors, a weakness which will subtract largely from the sum total of life's realized possibilities. System conserves time and energy, both of which are precious assets in a pastor's work. For our younger ministers especially, one of the most valuable lessons which the life of Dr. Summerbell teaches is the importance and power of systematic work. We who knew him personally will never forget the spirit of certainty that characterized his words and actions. It was the natural sequence of his systematic study, work, and life. There was never that lack of assurance which comes from mere guess work, or vague ideas, or confused plans.

The third element in his success was promptness. Its lack in a pastor, acts as a slow poison to his church and in time manifests itself in all its work. Pastor Summerbell was always prompt, a virtue which any one may cultivate. He was prompt in the services of the church and in all his engagements. He likewise met all his obligations, financial, business, civil, social, religious, or

of any other nature. This promptness, always the same in everything, is illustrated by an incident related to me by Brother N. E. Westerberger, who was financial secretary of the Dayton First Church during my pastorate there. In his official engagements with him, Dr. Summerbell was always at the appointed place at the minute designated. By arrangement he was to come to Mr. Westerberger's home one evening at six o'clock. At two minutes before the hour Mr. Westerberger looked up the street and remarked to his wife that for once in his life Dr. Summerbell would be late, as he was nowhere in sight. Just then he turned into Olive Street from a nearer point than they expected him, and at a half minute before six o'clock he knocked at the door of the Westerberger home. Thus throughout his life he promptly met the duty at hand and it aided him to accomplish more than others who were not so prompt.

The last element in his pastoral success was his evangelistic work. He was a believer in special evangelistic services and frequently conducted them himself. Such services have come into disrepute with many good people because of cheap and sensational

methods introduced by small men for revenue and self glory. We are told that it is necessary to speak to the people in the language of the street and to do the unusual to attract their attention. Taking this as his standard, some man with marked ability for such things becomes an adept in buffoonry and gives it a tawdry setting in language which the man and woman of refinement would not permit to be used in their homes. At once a hundred men of lesser ability, but of like ideals and mistaken ideas, ape the success. Some good people are educated into believing that such things are necessary to bring the gospel of eternal life to men and women of good sense. Dr. Summerbell's success as a pastor-evangelist proves the falseness of such a view. Nothing cheap or vulgar ever detracted from the beauty of his message or marred the dignity of his conduct. They were always such as are fitting to convey the word of God to an immortal soul. He got results, lasting results, and what he did, brother pastor, you can do. You may not create such a temporary furor nor get such large crowds, nor such extensive publicity. Our lamented brother never confused success with numbers or with publicity

but remained true to a high ideal and succeeded. As he did, so all should make the language and action, by which they convey the message of life to the subjects of death, harmonize with its nature and purpose.

Because of his long and successful work as a pastor and his own personality Dr. Summerbell was peculiarly fitted to advise other pastors. I had the honor of being his pastor at the time of his death and for a year and a half preceeding, but he would never voluntarily offer advice to me. No doubt he saw my blunders and mistakes, but he would never offer a suggestion for fear of intruding upon what he considered the rights of a pastor. Even when his advice was sought he would be very reserved about what he said for fear he would go beyond the bounds of propriety, which he believed courtesy toward a pastor required. On the other hand he did not hesitate to commend what he thought worthy. Not with a lavishness of words, as it is sometimes done, but with a few words earnestly spoken, so there could be no doubt about their sincerity. Many men think it very difficult to fill the pulpit of the First Church because of the number of ex-pastors in the congregation. In con-

versation with a fellow minister one day regarding this condition he said he could never preach there because he would be thinking about these men all the time. Especially would he think of Dr. Summerbell, who was always so scholarly, dignified, and exact in his language and statements. I told him there wasn't another man in the denomination who could see more in a poor sermon than Dr. Summerbell, and I have never had any reason to think differently.

Let us receive instruction, fellow pastors, from these traits of Dr. Summerbell, for it may be that some of us will sometime sustain a similar relation to some pastor as that which he held for a number of years toward those of the First Church. Then memory will be filled with the beautiful and inspiring.

I am fully aware that this chapter inadequately presents this important subject. But if it helps some young pastor to make his own that noble conception of the pastorate that Dr. Summerbell held, it shall not have been written in vain. In closing I want to relate an incident which took place just a few weeks before his death. I want to relate it because of the principle involved and

because it has been a help to me many times. It is surprising to learn in how many different ways this principle may be applied in our relations as pastors. Dr. Summerbell died February 28, 1913. In the first part of the month I went to Genntown to help Rev. E. G. Walk in a series of meetings. I was to be gone over one Sunday and asked Dr. Summerbell to preach in the First Church the morning and evening of February 16th, which he consented to do. These were his last sermons and the only time he preached in the present First Church building. On February 2d I announced that he was to preach on the above named date. A member of the church, who was a good friend of his, requested me to ask him to preach on baptism. On February 7th I met him at the elevator door on the fourth floor of The Christian Publishing Association Building. He was there on business connected with his last book. I made known the request to him. He asked if I wanted him to preach on that subject. I told him that it did not matter to me and that any theme he might select would be satisfactory. Then he asked me why this person requested him rather than me to preach on this subject. I said, "Dr. Summer-

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bell, your belief and mine about baptism are altogether different and our friend believes as you do." I shall never forget the expression on his face nor the tone of his voice. In a low yet decisive voice he said, "I shall preach from some other subject. Good morning," and passed down the hallway. The matter was never mentioned by either of us again.

THE ORATOR

THE ORATOR

BY REV. F. H. PETERS, D. D.

Pure and eloquent blood
Spoke in his speech
And so distinctly wrought
That one might almost say
His body thought.

ORATORY is the parent of liberty. By the constitution of things it was ordained that eloquence should be the last stay and support of liberty, and that with her she is ever destined to live, flourish, and die. It is to the interest of tyrants to cripple every species of eloquence. They have no other safety."

Those words of the brilliant Henry Hardwicke are true to the last degree of literature, politics, and religion. The ancient Greeks and Egyptians believed that the art of eloquence was of celestial origin and they cultivated it with the utmost diligence. When Athens and Rome were in their glory, the orator was a conspicuous figure and his art admitted him to the highest honors. Eloquence was a life study, the superior of all

other attainments, and continued so till the finer instincts of Roman life had fallen into decay.

Oratory has had a most vital relation to the great moral movements of the world. The flaming tongues of men with souls on fire have been moving causes in the world's forward steps. In no country is this more true than in our own. It were difficult to imagine our Struggle for Independence without the fiery voices of Patrick Henry and his compatriots, or the Emancipation of the Slave without the thrilling eloquence of Phillips and Beecher. The beautiful truths of the Kingdom of God were proclaimed by One whose mastery of the orator's art is unsurpassed in the annals of the world. He who would know the secret of eloquence will find it in the matchless style and content of the sayings of Jesus Christ. He commissioned His disciples to spread His gospel by the same means. The spoken Word was to be the compelling force that would "turn men from darkness to light and from the power of Satan unto God." In Peter's address on the day of Pentecost, and in Paul's on Mars Hill and before Agrippa, the tides of New Testament eloquence are at the flood, and the peo-

ple who hear them are moved by the resistless magnetism of the orator's appeal. In later times eloquence has been an indispensable factor in the spread of the truth and the growth of the Kingdom.

At present, conditions are essentially the same. The spokesmen in our modern times do need "vent" as Emerson says, but it needs to be vent of the right kind. Many a truth has been refused by hungry hearers because of the repulsive container in which it was served. The influence of the pulpit is greatly diminished because ministers "have not come to realize to any appreciable extent the value of thorough training in the art of expression." We hear much about the speaker's need to master his subject before he attempts to speak, but no less is his need to master himself. This the average man cannot do, let his native gifts be what they will, without careful training in the art of public speech.

No young minister should allow himself to be led astray by the fact that certain rare souls have seemed to possess the gift of eloquence without taking special training. "Born orators," we call them whom we feared a course in elocution would spoil. Probably so in some exceptional case because

begun too late. But what of the many Christian ministers in every denomination consigned to mediocrity in position and influence because they have not learned the art of effective public address? This is one of the tragedies of the modern pulpit. The truth of God as it is revealed in Jesus Christ would have much wider chance to "run and be glorified" in the hearts of the multitude, if those who proclaim it would first learn how to present it in the most effective way. Crude mannerisms of voice, phrase, and gesture, tend to clog the channel and greatly hinder its flow.

And what is the price of this charming grace? Study and practice. There is no other. Here, as elsewhere, there can be "No excellency without great labor." No possible path leads to it save the rugged one up which we must struggle to the mastery of body and mind. Investments in voice, vocabulary, style, imagination, memory, articulation, emphasis, gesture, etc., pay every public speaker large dividends and to none do they give more liberal returns than to the minister of the gospel. This is of tremendous importance since his divine commission is to preach. The first and constant task of

the Christian minister is the sermon, and woe betide him if he prepare not himself to deliver it with the strongest possible effect.

The character of the religious movement which culminated in the formation of the Christian Church was such as would naturally produce orators. In the past century this body of people has had more than its proportionate share of pulpit masters. These men were eloquent because they were the voluntary champions of a great cause to which they dedicated their talents and which they loved more than life. Careful training in the orator's art and the opportunity to be heard in the great centers of population would have given many of them nation-wide fame. Some of them had these privileges and used them well; and we have no words in which to phrase fitting eulogy. As a people, the Christians have no more priceless heritage than the rugged faith, intellectual honesty, and burning zeal of these stalwart men.

Rev. J. J. Summerbell, D. D., was one of this giant race of Christian ministers who lived in our own time. Born of a father whose strength of character and fiery eloquence were known throughout the land, and of a mother whose even temper and gentle-

ness of spirit gave rare charm to her life, he inherited the instincts of the true orator. An intense love for truth as he understood it, an independence of thought which made him perfectly willing to stand alone, if need be, a marked gentleness and affability of manner which attracted people to him, and withal perfect mastery of himself which compelled attention and gave the impression of great reserve strength. Will any who ever heard him fail to recall the grace and elegance of his manner, the quiet control of every faculty, the simplicity of his diction, the fine distinction in his choice of words, the clear enunciation, and the voice trained to obey his every command? His sermons on "The Rejected King," "Martha," "Joab," etc., are striking examples of his eloquence at its best. As I heard him deliver it, the sermon on "Joab" was a piece of consummate art. It gave evidence of the labor and care in preparation to which he accustomed himself. The fineness of the subject matter was intensified many times by the vivid imagination and dramatic touches in its delivery. That day truth and art were allies.

The wise men who write books tell us that two essential elements in successful public

speaking are truth and personality. Firm faith in the trustworthiness of his message helps make the speaker a natural orator. "There is no need to exaggerate, to mince, nor distort, nor inflate, nor paint; simply to speak it in the spirit of love and reverence and let it do its work." But truth alone is not enough. It must have a personality through which to express itself made up of manifold gifts and graces fused in the flame of devotion to humanity. And wherever the two—steadfast conviction of the truth of the message and consuming devotion to humanity—are joined, there eloquence in its pure and most convincing form is sure to reign.

Doctor Summerbell possessed these essential elements in marked degree. Those who could not follow him on some questions of doctrine and church polity were compelled to admire the intensity of his convictions and his assurance of the truth. And his life work was wrought not for himself, but that humanity might enjoy the rights and privileges of religious freedom. On no other ground is it possible to account for his eagerness to devote his talents to an obscure people for so meager financial return. In his public speech a conviction of the truth was com-

bined with attractive personality in such way as to give rare charm and force to his words. Whenever he spoke he seemed to have the ear and heart of his hearers and to move them by the subtle force of his graceful bearing.

Whatever else may be true, the success of his ministry was due in large measure to his mastery of the art of expression. A mastery which every young man who feels himself called of God to preach the gospel of Jesus Christ should strive earnestly to obtain.

In this Doctor Summerbell is to those who knew him and to those who follow after, both admonition and inspiration.

THE THEOLOGIAN

THE THEOLOGIAN

BY REV. O. B. WHITAKER, D. D., LL. D.

EVERY age, every nation, and every organization has its leaders. Some are technically so, some are really so, some are both. In the Christian Church, Dr. J. J. Summerbell was both; and was generally recognized as such both by those in the church and by those outside. As an executive, as a scholar, as an author, as a pulpit orator, and as a pastor he won distinction; but probably the greatest honors are due him as a theologian. I have listened to his discourses in vain efforts to discern a single grammatical flaw or rhetorical error, I have seen him thrill an audience with magnificent oratory; but my admiration reached its zenith as I listened to the course of Bible lectures delivered before the theological students of Union Christian College in the year 1911, in which he showed himself a masterful teacher and lecturer.

His temperament admirably fitted him for his work as theologian; for a theologian must

not only be an investigator, but also an advocate. He must of necessity awaken opposition that will lead to controversy. He that would devote his life to teaching any but important truth is a trifler; he that would teach important truth, but shrink from a defense of the same is a coward;—Dr. Summerbell was neither. In the presence of criticism, even angry and vindictive, he possessed a calmness and composure that was the admiration of his friends and the wonder of his opponents; while the keenness, the kindness, the logic, and the power of his replies were often marvelous to both of them.

As to his peculiar views, he had none. He was not a setter forth of new doctrines, but rather a sifter of the many conflicting theologies of the schools of dogma. His only final criterion was the Word of God. He asked not, What *might* the Bible teach? but, *Does* it teach? Not, What may it *mean*? but, What does it *say*? He preferred the society of Truth to the fellowship of schools of theology, and when he had found it he rested content in its company; and (where it usually lies) he found it—not with either contending extreme, but between the two. He was opposed by Trinitarians because he rejected

not only their unscriptural terms and phrases but also the alien doctrines such terms and phrases convey. Likewise his theology was rejected by the Unitarians because his exalted ideas of the Christ could not be reconciled to their gross materialism. And what higher eulogy can be paid a theologian in this respect than to be rejected by both these unscriptural extremes?

Dr. Summerbell has left to the world a very complete statement of his theological views in his published books, probably the most valuable of which is his "Bible Doctrine," in which are contained his views touching many of the important and widely discussed doctrines of Christianity. In a scholarly, calm, cultured, and judicious manner he has here weighed the evidence and presented his conclusions. The force of statement, the power of discernment, the logical and theological support of propositions and the correctness of conclusions are marked characteristics of the book.

He was never guilty of stating a doctrine in ambiguous or equivocal terms; but preferred the simplest, plainest language; and the reader is never left in doubt as to his meaning. He despised the use of equivocal

terms, regarding it, as it certainly is, an evidence of cowardice. But while he despised cowardice, he hated with all his soul dishonesty, especially dishonesty in argument, most especially dishonesty in theological argument. Probably the strongest evidence of this hatred is found in his book entitled "Trinitarian Forgeries," published anonymously a few years before his death, the arguments and conclusions of which are irresistible. The spirit of the book as well as his own clear-cut views touching the doctrine under consideration are set forth in the opening words of the book in characteristic, clear, unmistakable language:

This book is based on the principle that the Bible is true. The majority of Christian people believe the real doctrine of the Bible. The majority of theologians, however, teach certain errors, and accept forged Scriptures to prove them. Christian people generally believe the truth about the Father, Son, and Holy Spirit: That there is one infinite God, the Father; that Jesus Christ is the Son of God; and that the Holy Ghost is the Spirit of God. This is the doctrine of the Bible.

He believed that the God of whom "all scripture is given by inspiration" is the same reasoning, logical, consistent God that "created the heavens and the earth;" and therefore he looked for (and found) in the Scrip-

tures the same consistency with common sense and reason that he found in nature. To him "the mystery of godliness" was not a curtain behind which only the priests might go to find a mass of unreasonable, illogical, irreconcilable contradictions of heathen theology, but a beautiful reference to the matchless love of God in bestowing upon the world its greatest gift. He therefore resented the mathematically impossible doctrine of three separate and distinct persons, each infinite and supreme God, yet but one infinite and supreme God. He rejected the unscriptural "tri-une God" for the scriptural "One God," the unscriptural "God the Son" for the scriptural "Son of God," the unscriptural "God the Holy Ghost" for the scriptural "Spirit of God." He refused to accept the doctrine of a supreme and eternal God that was himself a son and had a father, of a supreme and infinite God that "came to do the will" of another, of whom he could truthfully say, He is "greater than I," of the supreme and infinite God praying, when there could have been no higher power to hear and answer the prayer. In short, he rejected all the unscriptural terms and teachings of this, the oldest divisive doctrine of the Christian Church;

and insisted instead upon the plain, pure language of Scripture, with its thousandfold more simple and beautiful teachings.

On the other hand he resented with equal firmness and logic the attempt of Unitarians to drag his Lord and Master from His exalted throne "on the right hand of God" to place him on a human throne. He believed with the grasp of a master's mind and the simplicity of a child's faith the pure sweet story of the conception and birth of the Babe of Bethlehem. To him there was a power greater than man in the voice that stilled the storm, in the touch that cleansed the leper, in the command that raised the dead, in the earthquake that shook Mount Calvary, and in the resurrection from the grave,—a power that exalted Him far above both men and angels, and seated Him upon His everlasting throne, second in all the universe to but One, the only supreme God, His Father.

His last book, "Campbellism Is Rebellion," possesses a severity not found in his other writings, and without which it might have served its purpose better. But for this severity of style he offers three reasons: first, that the book is not directed against any body of Christians or individuals, but against doc-

trines that he believes to be "the most injurious counterfeit of Christianity" of "the last hundred years;" second, that under parallel conditions the language of the Bible is equally severe; and third, that the founder of Campbellism and his followers are noted for sarcasm and severity of speech against those that differ from them. His keen intelligence, however, foresaw the probable effect of the severity of style he permitted himself to use in the book, for in the opening chapter he says: "That severe and apparently harsh language, with occasional sarcasm and irony, may be used in this book is to be regretted: for thereby many a reader will almost immediately be alienated from its conclusions." However, whatever may be said for or against the severity of the style of the book, it will nevertheless be the conclusion of competent judges that examine it thoroughly that it is probably the strongest and most unanswerable polemic ever published against this system of theology.

But the spirit of Dr. Summerbell was manifest most clearly and characteristically, not in the refutation of theological error that divided the followers of Christ, but in his earnest and splendid pleading for a fellow-

ship based not upon theological agreement but upon charity that would welcome every earnest professor of faith in Christ.

In conclusion, I pay my highest tribute to his memory and his works in this: Were I asked to make a list of the great men of the Christian Church that have left behind them their theological views in print, and whose writings I most highly recommend to the members of that church, and especially the young men of her ministry, the name that I would write at the head of the list is **Dr. J. J. Summerbell.**

THE AUTHOR

THE AUTHOR

BY REV. B. F. VAUGHAN

DR. J. J. Summerbell was an indefatigable worker, never wasting any time.

He was an early riser—5:00 a. m.—was clean in person, temperate in habit, careful in his diet; thus fitting himself like a runner in the Grecian races for the best possible effort of each day.

He lived in a world of thought. Although he was familiar with the best thought of some of the world's greatest and noblest thinkers, yet he dwelt in a region of thought largely of his own creation; alone sometimes in the deep solitude of individual thought and reflection.

Independent as he was in the realm of the mind, yet he humbly realized his own failings and weaknesses, when rightly understood by others, and loved to have communication and take counsel with those who could enter into his thought and who were his intimate friends. While somewhat controversial in temperament, yet he was brotherly, kind, and

companionable toward those who understood him best. It was the privilege of the writer to stand in rather intimate relation with him in many of the experiences and conditions of life, having shared his hospitality in his home, and spent many hours with him in great enjoyment and a feeling of delightful fellowship. I have stood near to him and known him under some of the most bitter and trying experiences of life, "Times which try men's souls."

When sorrow had ploughed through his heart as a field and left its deep upturned furrows to be torn asunder by the cruel harrow of unfeeling criticism, it was then the true inwardness of the man was revealed.

In the privacy of his editorial room he opened his heart to me, and the heroic spirit of the man was disclosed. He said that as he was passing through the mountains on a rapidly flying railway train, the tempter said to him: "Cast yourself off by leaping from the train into the rocky recesses of the mountain fastness, and thus end it all." And, said he, "Such a sad calamity might have overtaken me had it not been for my unfaltering faith and trust in the Eternal Goodness."

He believed there was still a great work for him in life. He faced the future therefore with heroic confidence in Him who is able to make "all things work together for good to them that love God."

Again, we saw him stand unmoved, and with perfect control over himself, when bitterly attacked and severely criticised by one who was officially related. Although unjustly charged in such an unbrotherly and unkind manner, yet he made no hasty reply, but in the dignity of a true gentleman, and the strength of a noble manhood he spoke no unkind word. When we remember the quick, ardent temperament of the man, we are the more impressed with the strength of character of our friend and brother. Here is the man as we knew him. His work as a writer and author may have greater interest from the portrait given.

The surest pledge of a deathless name
Is the silent homage of thoughts unspoken.

Great men have oftentimes been mistakenly regarded as the product of genius. Not so, for—

The heights by great men reached and kept
Were not attained by sudden flight,
But they while their companions slept
Were toiling upward through the night.

What our brother achieved in knowledge or attainment as a writer, he gained through studious habits and close application to his life-work. He was a student all his life. A tireless worker, an earnest student of men and books. He seldom, if ever, read fiction, as other studies and reading demanded all his time. As a linguist he was familiar with Latin and Hebrew, and a very exact student in New Testament Greek, in which he made original investigations. As a writer he excelled in a clear, condensed style. This is apparent in all his writings. The power to sum up in a few words great and impressible truths is a faculty possessed by but comparatively few writers. As an example of his power of condensation I quote some passages from that book of masterly grouping of historical matter in religious history, "An Outline of Church History of the First Six Centuries."

On pages 29 and 30 he says, speaking of the early Christians:

Love was the bond that held them together. . . . We see a family. Love abounds. They scorn sectarianism even as they detest idolatry. He was greatest only who was most eminent in piety, or fruitful in service. The simplicity of the lives of those Christians was no greater than the simplicity

of their church government, . . . whatever pleased the whole multitude was the action of the church. When modern Christianity shall be pruned of the worldly, when simplicity shall prevail, when love shall be the ruling element, when men that seize authority and become division makers shall be in disgrace, when purity shall be more admired than orthodoxy of doctrine as defined by officials, and knowledge of heaven more desired than knowledge of earth, and when Christ shall be the only leader,—“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.”

These things he regarded as far more essential than creeds and councils, statements of belief, or even a *Declaration of Principles*.

He was content to receive the life which was controlled simply by the spirit of Christianity. Lives consecrated to purity, truth, kindly service, and love for God and man would be bound together in a lasting fellowship as one family, with the bonds of unfailing brotherhood.

This broad, unsectarian fellowship was the true platform upon which he stood. His fraternal sympathies were broad enough to include those of differing faiths.

He could meet with and take part in great conventions in which learned men, editors, authors, college presidents, theologians of various schools, and cultivated laymen were

gathered, and speak before such assemblies with credit to himself, and the people whom he represented religiously.

While he was not an eloquent speaker, in the sense usually applied to that term, yet there was a power, an originality, a penetration, and a warmth of feeling in his words which impressed others and made them feel that a man of no ordinary ability was in their midst.

His attendance at The Congress of Religious Liberals at Berlin, in 1910, was illustrative of what we have here written; and when he stood in the presence of men of various countries and faiths, learned Hungarian Unitarians, and others of distinguished ability, setting forth the beautiful and simple teachings of the matchless Nazarene Teacher with singular pathos and power, they listened with intense interest.

He was not a Trinitarian, neither was he Unitarian, but held to the unity of the Father, and the divine fulness of the Son, with the Spirit as the divine afflatus and radiance proceeding from both Father and Son. This belief in Father, Son, and Spirit was no complex system of theology with him, obscure and difficult to comprehend, but

from his view-point it was clear, simple, and in harmony with gospel truth.

We quote again from his book, "Six Centuries:"

There was a general disappearance of real spirituality, of simple doctrines, of apostolic manners, of Christian love, of pure morality, of freedom of worship, of liberty of conscience. (Sixth Century.) The original and pure spirituality of Christians had made of the Cross a mere symbolic banner of glorious victory; and the momentum of that spirituality had continued for five centuries. But in the sixth century the crucifix was introduced, picturing a dying Deity, and in the year 586 appeared a painting of the crucifixion. Materialism steadily crowded back spirituality. Believers in the genuine unity of God, and the real sonship of Jesus Christ were exterminated, or compelled to fly to the temporary protection of heretics in the forests of the barbarians.

This period he reckons as "one of the saddest, yet the most important dates in Christian history." The gloom of the Dark Ages which followed, after the lapse of years, spread its pall of death over the earth and Christians suffered martyrdom and all the horrible forms of suffering to which they were cruelly subjected.

"But at the beginning of the nineteenth century," says he, "the whole condition changed, especially in the New World, the restoration of visible Christianity to its

original way of simplicity of statement, and freedom of interpretation has been evident more and more in all denominations. These have been accompanied with their natural effect, the increase of affectionate brotherhood among Christians, so that the followers of Jesus of various sects, in loving agreement are more and more uniting in systematic forms of activity for doing good:—Such as Young Men's Christian Associations, foreign missions, the Woman's Christian Temperance Union, Young People's Society of Christian Endeavor, and many other organizations."

Dr. Summerbell had a style which was all his own. He was no mere copyist, no plagiarist, no imitator; but simple, clear, direct, epigrammatic at times, condensing much thought in a few words. In spirit he was courageous, fearless, somewhat controversial, but straight out from the shoulder, not dodging behind the bush, firm in his convictions of truth, keen in his criticism, yet kind and true-hearted, sometimes misunderstood, but honest, faithful, and conscientious.

From an artistic point of view we would say his book, *"Mountains of the Bible,"* is his masterpiece. Its subjects pleased him,

and its descriptive passages gave him delight. It abounds in descriptions of sacred scenes, mountains, and characters, and contains many gems of biblical truths and figures.

Yet he never wrote or preached for artistic effect alone. Not embellishment, but clearness and simplicity, were the pearls which he sought, and the gems for which he searched.

This is illustrated in the following letter, which we here quote in full, as it was one of the last letters he ever wrote, being written only eight days before his sudden call to the *Home Beyond*:

DAYTON, OHIO, Feb. 20, 1913.
215 Fourth Ave.

Rev. B. F. Vaughan,
Sec'y Miami Conference.

DEAR BROTHER:—Yours of Feb. 15th, offering me the honor of speaking at the coming Mid-Year Meeting, Apr. 15th, on the subject, "The Art of Preaching," is received, and I accept the appointment. However, your remark that your committee "felt that I could treat this subject better than any one else among us," made me think of a principle that we have often observed; that a critic, or man able to discourse effectively on any art, is not himself the artist. And in that connection, I humbly confess that I would far rather be able to preach well than be able to tell how to preach well. I would rather be the artist than a man learned in the art.

However, again, the art of preaching is one given largely by God, which it is man's duty to cultivate and develop; although the man who is called to preach can certainly preach, even though he may know nothing about the art of it.

Respectfully,

J. J. SUMMERBELL.

He devoted much of his time to literary and religious work, serving as editor of *The Herald of Gospel Liberty* for a period of twelve years, and issued a number of books and pamphlets. In all his work his great ambition was to exalt truth as he understood it. He was no mere time-server, but an industrious, devoted servant of the people amongst whom he spent his life in hard work.

As editor of *The Herald* he was faithful to the principles for which that paper has long been an advocate. His editorials were characterized by clearness, gracefulness, and versatility, covering a wide range of subjects. He hated shams, detested all that smacked of priestly rule, ecclesiastical authority, or denominational management through personal ambition.

Perhaps the largest literary work of his life, in the time spent and money expended, was the preparation and publication of the

Life and Writings of his father, issued in 1900, and entitled,—“*Some Notes of the Life and Some of the Writings of Nicholas Summerbell.*” This book was dedicated to his mother, Mrs. E. J. Summerbell, and to “Many Other Christian Friends.”

In this large 8vo. volume of 670 pages we have the life story of one of the most gifted and many-sided men known among the “*Christians.*” Well born, of Christian parentage, he grew up to be a quick, bright, sensitive young man. His life was so varied, so full of activity, so distinguished in useful and talented service, so marked in mental strength and purity, that to read the story of such a life is to be inspired, uplifted, and filled with a new ambition.

Preacher, debater, orator, army-chaplain, poet, author, satirist, editor, college president, historian, theologian, and leader among the people with whom he spent his life in noble service.

His keen mental grasp, his quick wit, his power of repartee, his eminent ability as a debater, his wide information, his wonderful memory, his eloquence, his power as a logician; together with his genial disposition, his readiness and charm as a conversational-

ist, all gave him celebrity, and marked him as a man of rich endowment and unusual ability.

This book ought to be read by young ministers. It will inspire to nobler effort, and furnish an interesting example of what ministers had to meet and endure a generation ago.

Among his other writings are "Scripture Doctrine," issued in 1904, a book very popular in the denomination, and his last book, "Campbellism Is Rebellion," the manuscript of which he had just finished before his death, and which was published soon after his departure. He also wrote numerous pamphlets; among these were "Christians or Disciples," "Denominational Faithfulness," "Destructive Criticism Suicidal."

His father and he, as well, lived in a period when issues as to matters of belief and denominational tenets were debated and stoutly defended, but which are no longer emphasized in a way to arouse theological differences, or denominational hostilities. A better day has dawned in religious history, and the things which once excited such differences of opinion, and earnest opposition in matters of church polity and theological

questions have become modified, or passed entirely away ; followed, we trust, by greater peace and renewed activity in harmonious effort.

May the day soon come when the teachings of the humble but courageous Nazarene Teacher, whose sayings our beloved brother loved so much and interpreted so well, shall become the law of life, and make brothers of individuals, churches, nations, and peoples of the world.

THE CHURCH OFFICIAL

THE CHURCH OFFICIAL

BY REV. J. F. BURNETT, D. D.

EVEN the office of door-keeper in the House of the Lord is important, but more important than any office, is the man who fills it.

He who rises to office does well, but he who rises in office does better. The man who held office in the Christian Church for nearly a half century, whose efficiency, faithfulness, loyalty, devotion, example, and sacrifice are a rich inheritance for his successors; whose name is inseparably associated with the entire life of the Christians, not only rose to office, but rose in office, and the ending of his official career was more worthy than the beginning.

The weakness and inefficiency of the church organization during the early years of his official service threw upon him heavy burdens and weighty responsibilities and demanded of him heroic effort, intelligent planning, and economic management. There was never a time in the life of the Chris-

tians since James O'Kelly denounced the episcopacy in which so much careful judgment, wise planning, prudent execution, and loving appeal were needed as during the first years of Doctor Summerbell's service as secretary of The American Christian Convention.

Up to this time the Church had not only not been organized for service, but many of her staunch members were openly and strongly opposed to such organization. The Church for all its years had worshiped, but had not served, and the introduction of methods of service was slow and difficult at the first. There was chaos and confusion, indifference and opposition, and the cry of ecclesiasticism and episcopacy, and a call for the recognition of the independency of the local church, rose up throughout the brotherhood which threatened to devour and destroy any effort in the direction of centralized method, and which rendered his efforts ineffective compared with what they would have been had the ministry and the Church fully co-operated with him to organize the Church for service as it had been organized for worship. It was in the midst of these unfavorable conditions—clamoring

tongues; questions and debates as to the propriety of organized effort, that Rev. James Joseph Summerbell took the office of secretary of The American Christian Convention, and soon afterward began the work of organization.

It was a new epoch in the life of the Church, and notwithstanding the many difficulties his success was phenomenal.

As the path of duty opened before him he bravely stepped into it and courageously went forward. His reputation as a man of courage and an officer of real merit and ability was not only established by his service, but has been tested by time, and proven as enduring as the everlasting hills. 'Tis true that, like Moses, he had been trained for this leadership, for from his youth he had been familiar with the duties of the secretary. His father, Rev. Nicholas Summerbell, was secretary of The American Christian Convention from 1858 to 1862 and from 1866 to 1870, and Joseph was his assistant, and was taught the art of recording minutes and preparing them for inspection and publication. The American Christian Convention met at Oshawa, Canada, in October, 1870, at which time and place the Rev. J. J. Summerbell suc-

ceeded his illustrious father to the office, which he held with entire satisfaction of the Convention until April, 1893, when he resigned contrary to the wish of the whole brotherhood. During his terms of service the Convention met at the following-named places: Oshawa, Canada, 1870; Stanfordville, N. Y., 1874; Franklin, Ohio, 1878; Albany, N. Y., 1882; New Bedford, Mass., 1886; Marion, Indiana, 1890. He served under the following-named presidents: Rev. I. H. Coe, 1870-1878; Rev. A. W. Coan, 1878-1882; Rev. J. W. Osborne, 1882-1886; Rev. Daniel Albright Long, 1886-1893. Some of the above-named sessions stand out like mountains—tall, towering, massive, impressive; calling as deep calleth to deep for the mightiest to come forth to conflict. In these sessions intellectual combats were neither sought nor avoided. Questions of Zion-wide importance were to be answered; problems involving the courage, the faith, and the character of the whole body were to be solved; plans that at least promised to be acceptable and easily worked were to be indorsed and installed; movements that would appeal to the whole Church were to be wrought out and launched; crooked places

were to be made straight and rough places made smooth; prejudice and suspicion were to be allayed, and provision made for greater achievements than the Church had ever before attained, and none, no not one of all the great hosts needed a more watchful eye, a keener intellect, a warmer heart, a smoother tongue, a more unwavering faith, a steadier hand, and a readier pen than he who kept the records, and the results justify the statement that none, no not one of them all possessed them more than he.

The problem of the Biblical School was the one supreme problem of the Convention at Oshawa in 1870, and next to that in importance was the location of a "Centralized Publishing House." The one great event of 1874 was the dedication of the School Buildings at Stanfordville, N. Y.

In 1878 appeared the first printed program of the Convention and the famous conversation between the Hon. David Clark, of Hartford, Connecticut, and Rev. Austin Craig, D. D., of New York. Both these men possessed marked ability but widely different in character of thought and method of expression. Mr. Clark was a business man of rare attainments and success, and Doctor Craig

possessed to an eminent degree the talents for teaching, and yet these two men so widely different in manner and method completely harmonized in this great public conversation. The session of 1882 was fraught with high interest in Franklinton Christian College and plans for Church Extension. In 1886 the Convention reached high tide in planning for active foreign mission work and the organization of the Woman's Board for Foreign Missions. It was J. J. Summerbell, the secretary, who moved that the Convention begin active mission work in a foreign field. The session of 1890, the last one which he served as secretary, was of intense and vital interest in that the Church north and the Church south were reunited, and the delegates from the Southern Christian Convention welcomed and seated with full rights and privileges of membership, the organizing of the Woman's Board for Home Missions, and the discussing and endorsement of plans with reference to the work in Norfolk, Virginia. These citations, meagre as they are, suffice to show the greatness of the sessions and the necessity for a competent executive officer which qualification was found in the man whose name

we honor, and whose ability we admire, and in whose memory these words are written.

The official duties of Secretary Summerbell, were by no means confined to the clerical duties of the office. He conceived, planned, and published "The American Christian," which served a field all its own for the years it lived. He edited and published the Quadrennial Book for 1886 and 1890. These publications contain the full records of the two greatest sessions of the Convention which met during his terms of office. In addition to his clerical work, his editorial and his publishing obligations, he visited and addressed conferences, local churches, institutions of learning, and other organizations, strengthening and directing the cause wherever he went. Doctor Summerbell was a scholar, an orator, a preacher, a writer, a student, and an intellectual artist, with tastes for each and all definitely and particularly developed, and yet as an officer of The American Christian Convention he did a work the mere drudgery of which seems appalling, and especially so in the light of the present office equipment, none of which he had during any part of his official service. He did his writing with a pen and kept copies

of all his letters by means of the old-fashioned press process. He counted up the long columns of figures with his mental calculator, for adding machines were then unknown. He made out his reports for *The Herald of Gospel Liberty* with the care of an editor, and the accuracy of an accountant. His correspondence was heavy for the reason that plans had to be developed, explained, communicated, and enforced, which necessitated him to give the same information over and over. Misunderstandings of plans were frequent and sometimes serious, and he must give his careful attention to the minutest detail, lest the brethren become discouraged and return to the former habits of doing things independently rather than concertedly, as he was seeking to have them done. The task of gathering and tabulating reports and giving even an approximately correct statement of our numbers, was a task that would have discouraged one less heroic than he, and yet with that devotion to duty, that daily doing of the task, that unconquerable faith which dominated the man in all he did, never failed him in the stupendous task of developing the new plans, explaining away the many objections and the heroic effort

necessary to unify the activities of the Church, in her various fields of service. But he succeeded, and instead of indifference and opposition there has come a co-operation and a liberal giving which has most wonderfully vitalized each and every department of the Church and greatly enlarged her field of operation. His official courtesy, his impressive personality, his kindly spirit, his painstaking way, his orderly method of procedure, his unwavering faith, his indomitable will, his daily perseverance, all combined to make him the officer whom the Church delighteth to honor.

In October, 1894, he was made a member of the General Mission Board, during a session of The American Christian Convention held at Haverhill, Massachusetts, and succeeded himself to the same membership four years later (1898) at Newmarket, Ontario, but resigned therefrom near the close of the first year of that quadrennium that he might give fuller time and greater care to his editorial duties, which were increasing in number and demanding in character. While his membership on the Mission Board did not require of him clerical service, it did demand promptness, decision, and fair dealing, for

these were years of strenuous striving and difficult planning, and the full measure of his ability and time must be devoted to this service. The organized effort of the Church to do missionary work was yet in its infancy, and clear vision, strong faith, intense conviction, and wise management were imperative needs in directing the efforts of this young and growing enterprise. No whining voice must be lifted, no weak hand must be raised, no faltering step must be taken, no negative argument must be made, for the time and the task called for the strong, and the true, and to that call the subject of this brief sketch fully and heartily responded.

In October, 1910, he was elected vice-president of The Christian Publishing Association, which office he held at the time of his death. Indeed, there were but few years of his manhood life that he did not hold office, for he was to the office born, as he was to the ministry called. Conference, Church, State Associations, and Boards of various characters and varying degrees of size and importance were honored and served by his ability and experience.

These services were not rendered either for salary or popularity. All the services

rendered, all the unpleasant things endured, all the miles traveled, all the money spent, all the sacrifices made, were because of his love for the Church and his devotion to the principles of religious liberty. He believed with all his heart in the mission of the Christians, in extending his fellowship to all on earth whom he would meet in heaven, in excluding all human names and human creeds from the body of Christ, and in keeping the unity of the spirit in the bonds of peace.

THE EDITOR

THE EDITOR

BY REV. HENRY CRAMPTON

AS a thinker, scholar, and writer Rev. J. J. Summerbell, D. D., stood in the highest class; he thoroughly understood and practiced the art of writing; his editorials were clear and concise, and his readers were never in doubt about what he had in mind nor the position he occupied.

As a Christian and the editor of a *religious* newspaper he firmly believed and taught that the great need of the world is Jesus Christ: that sin shortens life as well as degrades; that no new gospel can take the place of the old; that the gospel lived and taught by the lowly Nazarene and the apostles is indeed "the power of God unto salvation to every one that believeth." To this end he sends this stirring message out to the world:

Oh, the gospel! How it changes men! God is ever making things; and the beginnings are ever multiplying themselves around us, in creation and in prophecy. Christ's gospel changed would not be his gospel.

Reader, grasp the old gospel; you will find it new, and it will make you new. Nothing is so aging to

men and decrepit in itself as sin. Nothing is so young and new as righteousness in the gospel of Jesus Christ, illustrated in the life of a sinner converted, who becomes young. . . . The truth is, men are already lost, and have no hope of salvation, except by getting the new life in Christ.

The position of editor was never used by Dr. Summerbell for personal gain; I was his assistant for several years; the service I rendered was by his request, and the salary I received was furnished by him. He never used the passes except when on business for the paper, and the space, advertising his books for sale, in the paper which he edited, was paid for by him at the regular rates. He desired that the people he served should know his position as editor clearly, hence he wrote:

The editor of *The Herald of Gospel Liberty* is probably situated as favorably for unbiased and unprejudiced opinion as any active minister in the body. He holds no Church office, no State Association office, and no Convention office. He is not compelled to defend a polity, by way of defending himself. It is reasonable that his interests are those of the body. This is an advantage for the paper. We are not involved in the entanglements of connection with those who wish to carry measures. We are neither called on to support them nor resist them. As a matter of fact, the editor of the representative paper ought to be an unbiased reporter of all boards, conferences, and assemblies among us; he ought to feel free at every one to give such news to the brotherhood as would promote the general

interests, unless deterred by formal request of the assembly. But representative bodies among us should do very little business that they would withhold from the public. . . . There are some who would turn *The Herald of Gospel Liberty* into a mere family newspaper, to afford harmless entertainment to the children of the household; making it entirely alien from the purposes of its founders, and mostly useless to the interests of its owners. We have no ambition along that line.

His vision was world-wide; to him the "field" was "the world;" he felt that he was a "debtor" to every person who had not heard of the plan of salvation, and that the work of the Church would not be accomplished until all the tribes and nations had been invited to share its blessings and responsibilities. On Foreign Missions he says:

The work of foreign missions is so great that it ought to stimulate the ambitions of the most enterprising. It is no insignificant or contemptible undertaking to which we are invited. There is no question of the superiority of the Christian religion to any other. All benefits, or any benefits, to be credited to any other religion, may be found in Christianity. There is no teacher equal to Jesus; there is no law for society equal to the Bible; there is no moral development equal to the results of the new birth; there is no joy equal to the happiness of salvation brought by the gospel of Christ.

His editorials teem with Bible thoughts and life; he wrote as one who must give an account; and it was sometimes painful to hear him speak about writing upon certain

themes, and to see the expression of his face, so great was the anxiety and desire he had to write only as God would have him. He felt he was God's servant first, and the people for whom he wrote must take second place. It was God's message he was to publish, but his heart was burdened with anxious thought for that message to do its appointed work. He was particularly solicitous about the character and standing of his ministerial brethren. He believed that God calls men to the ministry, and he had no room for the "hireling," as the following reveals:

The minister that puts himself into the market, must expect to accommodate his pulpit teachings to the prejudices of his purchasers; he sells not his body, not his hours of labor, not his ordinary service, but his very life blood spiritually. He sells his finer instincts. He sells the childlike simplicity of his nature. More and more in life his struggle centers on sustaining himself. It is better to be God's servant than the servant of human purchasers. . . . The Christian minister is not a priest to slay beasts and offer bloody sacrifices, but a *minister* of the sanctuary. And his office more nearly resembles the prophet of olden time than the priest. Our Savior never intended that the Christian minister should be a temporal prince, master, ruler, governor. Ministers are called angels (Rev. 3:1), apostles (men sent, or missionaries), prophets, pastors, evangelists, teachers, exhorters. These titles do not suggest domination. The minister should be called of God. This call will not be given except with the gift.

On another occasion, desiring to be helpful to his brother ministers, he wrote:

Brother preacher, remember the great aim of the minister of the gospel: it is to save men from sin. Go after them. Canvass your parish. Who lives here, there, what he does, is he a follower of Jesus? See that those associated with the attendants at your church are converted. Speak to them on religion. You need not annoy them; but you should win them to the Savior who has died for you. It is not enough merely to offer the good things to them by the public sermon.

As editor he emphasized the need and importance of the Church; the mere forms and ceremonies he cared but little for; the church meant more than a "meeting-house;" to him it was God's appointed place of worship, a place where heaven and earth met; where the discouraged could find help, and the repentant sinner forgiveness. Read after him:

Year in and year out, the church is free for all, the rich and the poor; and it is the friend of all, the good and the bad. It is the teacher of all who will come into its school of eternal wisdom. It is "the pillar and the ground of truth." Here are regular sermons, exhortations, prayers, lectures, lessons, advocating all virtues; whatever is for God's glory and man's good. The Church is the mother of every institution of mercy and reform. Before Christ came there was no public hospital in all Greece or Rome.

The Church is the saving force of the world. A sailor shipwrecked on an unknown coast is at peace

of mind if he sees a church building near. He knows that he will be cared for tenderly, as soon as human beings find him. To the Church we owe our safety, our peace, our hope in dying.

In 1900 years the Church has created a new civilization; but our civilization is only the A, B, C of a still better culture, when men not only profess religion, but live it, and all know the Lord.

He did not feel that all the bad was outside the Church, or that all the good was inside. He recognized goodness wherever he saw it. Referring to science he penned this:

It is incorrect to suppose that science and religion are antagonistic. True religion and true science are in perfect harmony. The shining lights of science have been reverent. Newton was a devoted Christian. The most active man in establishing the Geological Society in America was a minister, Hitchcock. The best customers in purchasing scientific books are ministers. Copernicus was a priest. Galileo was a Christian. So was Kepler. Agassiz was devout. The father of modern chemistry was a Unitarian minister. But some of the scientific men who were not Christians have given us some of the most potent arguments for belief in the divine care. Our debt to the scientists is very great. Many of the comforts of our present civilization are due to them, to their industry, their research, their originality, their bravery, and their devotion to truth. They have risked their lives, they have banished disease, they have successfully fought pain and suffering, and brought many comforts to the race. The genuine scientific man, in his experiment, had said, "Be still; I am about to ask God a question."

The position of editor of a religious journal is often a very trying one, especially when

the denomination owns the paper and the editor is elected by the people; for the question of free speech arises often, and the editor is held accountable for publishing or not publishing articles. Dr. Summerbell believed in free speech, and only articles entirely alien to the cause of Jesus Christ were refused by him. The following reveals his position very clearly :

Free Speech is necessary unto liberty, in church, in state, in a denomination. When this is curtailed, no matter what the pretext, there is danger. In this connection, freedom of the press and freedom of speech are practically one. . . . Religious people are as bad, and always have been, unless holding to the truth as it is in Jesus, as politicians, as to suppressing freedom of speech.

But he refused one article, and wrote to the author his reason :

No, sir; we will not publish your article, for Christian people, with all their faults, do nearly all the good work of the world. Jesus rebuked His followers, but He also said, "The Father himself loveth you, because ye have loved me." It is a vastly different thing to publish the loving rebukes of a Christian to his brethren, from publishing the hostile criticism of an infidel. You are in the bond of iniquity. Pray to be forgiven.

The Herald of Gospel Liberty, through all the years of his editorship, stood firmly and kindly for the name and principles which are so precious to that branch of the Church of

Jesus Christ, the members of which are perfectly satisfied to be known as *Christians*. His writings censured the detestable and hypocritical, but were full of compassion and tenderness for all who were seeking for the real light and truth. His discouragements were many, but for the benefit of others who may have been discouraged he wrote:

Try to make this the best year of your life. Do not be discouraged because of your past failures. *Now* is the time to cease to fail. Trust in Christ, who never fails. If your trust is perfect you will make this your best year, till the next one.

He was often deeply moved by the sorrow of others. To a brother minister, in whose home he had been entertained for several days, and whose wife God called home a few days after the visit, he wrote:

I have been silent, since I heard of your great loss, not because it was a small matter to me, but because I felt more like sitting in silence with you, for words are poor comfort; and I knew you had all the consolation that the love of God gives. When I saw in your home from day to day the love your wife manifested, in her steps, in her service, in her glances toward you, and witnessed her simplicity of character, notwithstanding her good sense and general capacity and adaptedness to her station in life,—I could not help thinking of myself as an old battered hulk, storm beaten and desolate; and sometimes wondered why God gave so many good things to some. In my visions of a prominent and happy, useful future for you, I saw no way of disaster.

But you are stricken; you have received a blow. May God help you.

Kindness stirred him instantly, and was fully appreciated. When death entered his home and claimed his mother, he expressed his feeling thus:

To the many brethren who have sent me words of comfort, and whom I cannot severally answer, I will say that their words have been a source of strength to me; far more than I ever supposed words of human beings could be. For possibly I had depended with improper exclusiveness on the heavenly Father and myself. The recent helping comfort of my friends, however, has possibly kept me from breaking down in the complicated distresses; and I feel as though coming out of swampy paths, of tangled briars, under dark growths, unto higher ground, purer air, and clearer heavens, though the sky is not all bright; I am not so *self*-reliant, and feel nearer the children of God in weakness, and in benefits from them.

While editor, as at all other times, he was true to his convictions; no one can truthfully accuse him of turning in the least from what he believed to be the right. While he, at times, seemed stern to those who differed from him, yet he was kind to his enemies. More than one kind editorial note relative to some of his brethren was caused by some *unkind* letter received by him. His position, often, was not fully understood by friend and foe, but I never saw him when I felt that the real spirit of the Lord Jesus had left him.

To live at a time when one is most needed; to be able to perform tasks which will produce the largest possible results; to be ready with pen and tongue to publish to the world both sides of great and important questions; to clearly see visions, which mean much to humanity, and be able to interpret them; to be willing to make tremendous sacrifices for the cause one believes to be right; to be able to keep perfectly calm, with thoughts and feelings well under control, under close firing; to be anxious to see the right prevail over the wrong, even thought it may mean death; to feel that one is standing almost alone, except as God is with him, these are some of the conditions which make manhood of the highest type.

Under such conditions and with such feelings, Rev. J. J. Summerbell, D. D., was for twelve years the honored (by most of his brethren) editor of *The Herald of Gospel Liberty*, the oldest religious newspaper in the world. It was my privilege, God given, to climb with him the mountains of transfiguration, and to descend with him to more than one Gethsemane. At both places, and between the two extremes, his was the great soul and mind of a noble man holding on to God and pleading and working for the highest good of the Church and the world.

THE COLLEGE LECTURER

THE COLLEGE LECTURER

BY PRES. W. A. HARPER, LITT. D.

TO be privileged to lecture before college audiences is an opportunity and a testing for any man. The opportunity impresses itself so keenly upon some would-be reformers and self-advertisers that one of the holiest duties of the college executive is to bolt the doors against their ingress. If the president of a standard college in these days were to give access for lecturing to one-half those who proffer their services just for the joy of serving the next generation, to say nothing of a fifth part of those who desire that an offering be taken at the conclusion of their discourses, it is safe to say that college students would have no time for the ancient pastime of study.

Everybody in this day is desirous of reaching and influencing the college man. He is recognized as the key to the future. No business of any kind anywhere can hope to progress without his approval and assistance. No reform can expect recognition

without his championing it. Consequently the college is literally besieged with claimants for attention and access to the pene-tralia, the holy of holies, of our day—the college rostrum.

The college, however, that is conscious of its mission and that has set its face steadfastly in the direction of its achievement is fully aware that it cannot properly equip its graduates for the best service without bringing them into contact with the vital leaders of thought, the seers and prophets of the age. It has scant sympathy for the self-invited, obtrusive propagandist, but real need for the man with ideas, whether he be a college professor, a business man, a professional man, a representative of any department of life's activities. The college is ever and always on the lookout for such a man. In a sense therefore it is a compliment to a man to be invited to lecture before a college audience. Rather it is a recognition of his achievement in his line—even of distinguished achievement. The college is looking for the best. It cannot afford to engage mediocrity, because that will mean mediocre ideals for its alumni and eventually bring about its own eclipse. On the other

hand such a man honors the college when he accepts its invitation to lecture. Reciprocal honor and co-ordinate benefit are thus beautifully blended.

But it is difficult to get the men capable of addressing to their profit college audiences to accept such invitations when extended, because such men recognize the gruelling test involved in such situations. No audience is so merciless in its criticism as a college audience. College men are shrewd to detect insincerity and pretense. They detest bids for popularity and applause. They appraise without reference to the personal equation every man who faces them. And their judgment is usually unfailing in its relentless accuracy. Per contra, no audience more joyously responds to truth and frankness than that composed of college men. They love the truth. Their pursuit is for the truth. Any man who has ideas and desires to have them weighed and balanced can confidently face a college audience and know immediately what weight his thoughts register in the estimation of those whose business it is to think.

Among the most successful of such college lecturers was the late Rev. J. J. Summerbell, D. D. My estimate of him is intensely per-

sonal in two particulars. It was my privilege to hear him when an undergraduate in college, and so to bring to bear upon his utterance the college man's *modus judicandi* and then as college president to hear him again win the hearty assent and approval of an earnest group of college men. In both instances he measured up to the full requirements. Few men were so happy in their phrases, so winning in their personality, so convincing in their arguments and elucidations, so absolutely open to conviction on any point, so respectful of the possibility of truth in the opposing view. It was these sterling qualities of mind and manhood that fitted him so pre-eminently to be a college lecturer.

That he succeeded in his lectureships to colleges is abundantly attested, but in no way more surely than by the number of colleges to which he was invited, always invited too, to speak. These colleges represent practically every institution of his Church and to many of them he went on many missions, always with messages of uplift, of inspiration, and, what was dearer far to him, of truth. Palmer Institute-Starkey Seminary, Palmer, Kansas Christian, Defiance, Elon, Franklinton, Kir-

ton Hall (Toronto), Union Christian, Christian Biblical Institute, and Weaubleau all heard him and heard him gladly.

Dr. Summerbell was vitally interested in colleges. Being himself a college man and a professor of mathematics for several years, he readily comprehended the demands on a college lecturer and correctly estimated the opportunity he enjoys. He was ever ready to submit himself and his ideas to the test of competent judges, recognizing that he would find none more competent than college men and women. The ability which he readily developed when in college of leading his fellow students to think with him, he never lost in his ripe years of scholarship as a lecturer to another generation of college students. His scholarship—evidenced by the judgment of his own college mates upon him as “the most brilliant* man of their acquaintance,” his ability to think a proposition straight through and with unfailing accuracy—evidenced by his becoming upon graduation from Union Christian College in 1864 its professor of mathematics, and his amiable and loving disposition—evidenced

* According to Dr. Martyn Summerbell, a fellow student.

by his marvelous capacity for friends and friendships, all combined to make him a college lecturer universally sought for and ever welcome at the shrines of learning, the forges of the great and good of a new "age on ages telling."

But the colleges were equally interested in Dr. Summerbell. Not only did they seek him as instructor, not only did they invite him to preach and lecture, not only did they always hear him gladly whenever opportunity offered, but they honored him with their degrees. Two colleges, his Alma Mater, Union Christian College, and Elon, child of his heart's devotion, bestowed upon him the degree Doctor of Divinity. No man wore these honors more worthily, none more modestly, than he. His appreciation of the recognition they gave him—a recognition he sincerely refused to believe himself to be worthy of—was beautifully expressed in the terms of his will. Thus his interest in colleges and college students is perpetuated to the blessing of generations yet unborn.

But this impressionistic sketch of Dr. Summerbell would not be complete, were it not to contain the estimates passed upon him by many living leading educators who knew

and appreciated him. It gives me great pleasure therefore to allow eight college presidents to relate in their own words their verdict on the great man who so many times gladdened their hearts and thrilled their spirits as he spoke in their hearing to college audiences and on other occasions. To each of these eight college presidents the following letter was directed:

I am engaged in preparing a chapter in a forthcoming volume on the life of Dr. J. J. Summerbell, in which I am expected to write of him as a college lecturer. I will certainly appreciate it if you will send me at your earliest convenience your estimate of him from this standpoint.

The excerpts below are gleaned from the ready responses received in answer.

The first to speak is Dr. Daniel Albright Long, former president of Antioch College and also of Union Christian College, Dr. Summerbell's Alma Mater. He says:

If there is anything a college student appreciates, it is the lecturer who knows and who can in a few well-chosen words explain the subject under consideration. With or without notes, Dr. Summerbell was always able to rivet the attention of a college audience. A vein of lambent humor was easily discovered; yet I never heard him tell an anecdote, or make an illustration, that was not just to the point, or one that could not be told, or made, in the presence of the most refined lady. He was unsullied in dress, person, and character. He was brainy, cultured, and an omnivorous reader, and just as

omnivorous in digesting and assimilating what he read. No wonder he could hold the college student spellbound. Woe be to the half-baked Sophist who should dare unsheath the sword of fallacious theories in his presence! Woe be to the swell-headed so-called Higher Critic who thought he had boxed the compass, if he fell into the hands of Dr. J. J. Summerbell! Never did I see a college student who had heard Dr. Summerbell lecture once, who did not desire to hear him again.

Dr. C. B. Hershey, present president of Union Christian College, writes:

Dr. Summerbell excelled as a college lecturer. His lectures were so studied and so "meaty" that they were most admirably adapted to appeal to an audience of students and teachers.

Pres. P. W. McReynolds, of Defiance College, says:

It was my privilege to listen to Dr. J. J. Summerbell in a number of addresses and lectures before our student body. He always showed thoroughness of preparation and a precision which characterized but few lecturers. Every subject was treated comprehensively, yet concisely. He had a unique and forceful style which always made its appeal. But few men have appeared before our student body who have been more pleasing and made a more lasting impression.

Dr. W. W. Staley, former president of Elon College, testified:

I never heard Dr. Summerbell before a college audience, but I have read some of his addresses delivered on such occasions. From what I have read, I consider his lectures thought-provoking, full of personality, polemic in spirit, academic in subject-

matter, and too abstract and erudite to be of great value in this age; though throughout all with a sincere desire to arrive at truth. His purpose seemed to be to lead the young into sound positions based on the Word of God. His loyalty to his religious convictions and to his Church was a sufficient apology for any severe criticism contained in his profound utterances. He would have made a fine French writer in the scholastic period.

Dr. E. L. Moffitt, former president of Elon College, writes:

I always regarded Dr. J. J. Summerbell as one of the most logical and convincing lecturers I have ever heard. He was a deep scholar, and an interesting speaker, appealing particularly to college audiences and rarely successful in handling them.

Dr. W. S. Long, founder of Elon College and its first president, in which work he was ably seconded by Dr. J. J. Summerbell, who came from Ohio to North Carolina to assist Dr. Long in persuading the Southern Christian Convention to undertake the establishment of Elon College, writes:

Dr. Summerbell was a most able scholar and preacher. He always delivered highly instructive and stimulating lectures. His particular strength as a lecturer was before audiences skilled in the processes of thought.

President E. A. Watkins, of Palmer College, testifies:

I formed a very favorable impression of Dr. Summerbell as a platform speaker. He was logical, forceful, extremely interesting, always speaking with

a directness and an exactness that commanded attention.

President O. B. Whitaker, of Weaubleau College, former president of Kansas Christian College and of Union Christian College, says:

He was one of the most cultured, correct, courteous, and convincing lecturers it was ever my pleasure to hear before a college audience.

THE MAN AND LEADER

THE MAN AND LEADER

BY PROF. J. N. DALES, M. A.

His life was gentle, and the elements
So moved in him, that Nature might stand up
And say to all the world, "This was a man!"

—*Julius Caesar.*

RELIGION in our day has been summoned forth into the open. It is not the clerical attire but the man inside of it that wins and holds the respect of men. A minister who from the pulpit attempts to declare the whole counsel of God is revered only when he can come down among men and with uncovered head and bare feet convince the world that he can dispense with artificial cubits. Such men are the best "evidences" of Christianity. To them, life is an opportunity for the investment of service, and they prove to the world that brotherhood is the highest Christianity.

Dr. Summerbell was "a man in Christ." Like Stephen of old there had been vouchsafed him a vision of the Son of God whose words revealed the Father in all his relationships with men. He would then be called

only by that name which is above every name, and his life must be patterned after that divine ideal. It was no wonder, then, that in his personal and pastoral relationships he won many friends. He was a wonderful host in his own home. There was ever a cordial welcome there for the brother and comrade. He was solicitous about the welfare of our Church everywhere. This attitude was also the result of pastoral charges east and west and his successful efforts as Secretary of the Convention.

He was keenly intellectual; therefore his sermons, books, articles, and conversation were a wonderful stimulus to others. He ever spoke from profound conviction. In the autumn of 1909, at the invitation of the Educational Board of the Ontario Christian Conference, he gave several lectures to our students in Toronto, and our ministers nearly all attended. In 1912, he responded to a second invitation and gave the dedicatory address for Kirton Hall. Also, at a subsequent ministerial institute he gave a series of addresses on Campbellism. The writer was surprised and delighted with his careful scholarship and his grasp of Bible problems, old as well as new.

The championing of the Christian movement was the great purpose of his life. To it he devoted his keen mental gifts and a loyalty that knew no limits. He would follow Christ of whom the whole family in heaven and earth should be named. Here was a new Protestantism which not only "protested" against creeds and ecclesiasticism, but gave sure footing for the pilgrim who would travel to heaven by the royal road under the guidance of the King's Son. Our brother never fled from danger or sacrifice. His convictions were too strong for that. They thrilled him. He must be in the forefront. How gladly he gave the strength of that fine physical life to the service of God. But his comrades who carried his body from the field knew that in safety they bore his life away. After all there was that about his personality that cannot be ticketed or analyzed. He was unique in his individuality, as well as his relations to his brethren. As we think of him he looms up before us as a towering mountain, we read his editorials, hear his voice, see his face, and listen to his pleadings as he speaks for a cause which he loved with all his heart.

He was a born leader. The fire of conquest stirred in his heart. His leadership was from a power within that was always eager to replenish the fire of truth. It was definite, fervent, and never compromised with error. Some years ago there was an agitation in favor of union with the Baptists. It was owing largely to his efforts and those of his sainted father that this proposal was not entertained. In 1897-98, there was a strong feeling in certain sections of our Zion for denominational relationship with the Congregationalists, but the opposition led by Dr. Summerbell was very pronounced and but little has been heard of the matter since that time. In fact, agitation has practically ceased.

His strong individuality commended him to the brethren who so often elected him to the offices in the gift of The American Christian Convention and The Publishing Association. His scrupulous care of these trusts vindicated the confidence of the brethren. His pronounced views as to denominational policy sometimes cut athwart the ideas of others equally pronounced, but that is the portion of all leaders, and at the time of his passing none were more emphatic in their

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estimate of his worth than those who so often felt constrained to oppose him. Whenever he went to our own conferences or to other representative gatherings of our separated brethren, he did us honor. He possessed the leader's power and the prophet's vision and our interests were always safe in his hands.

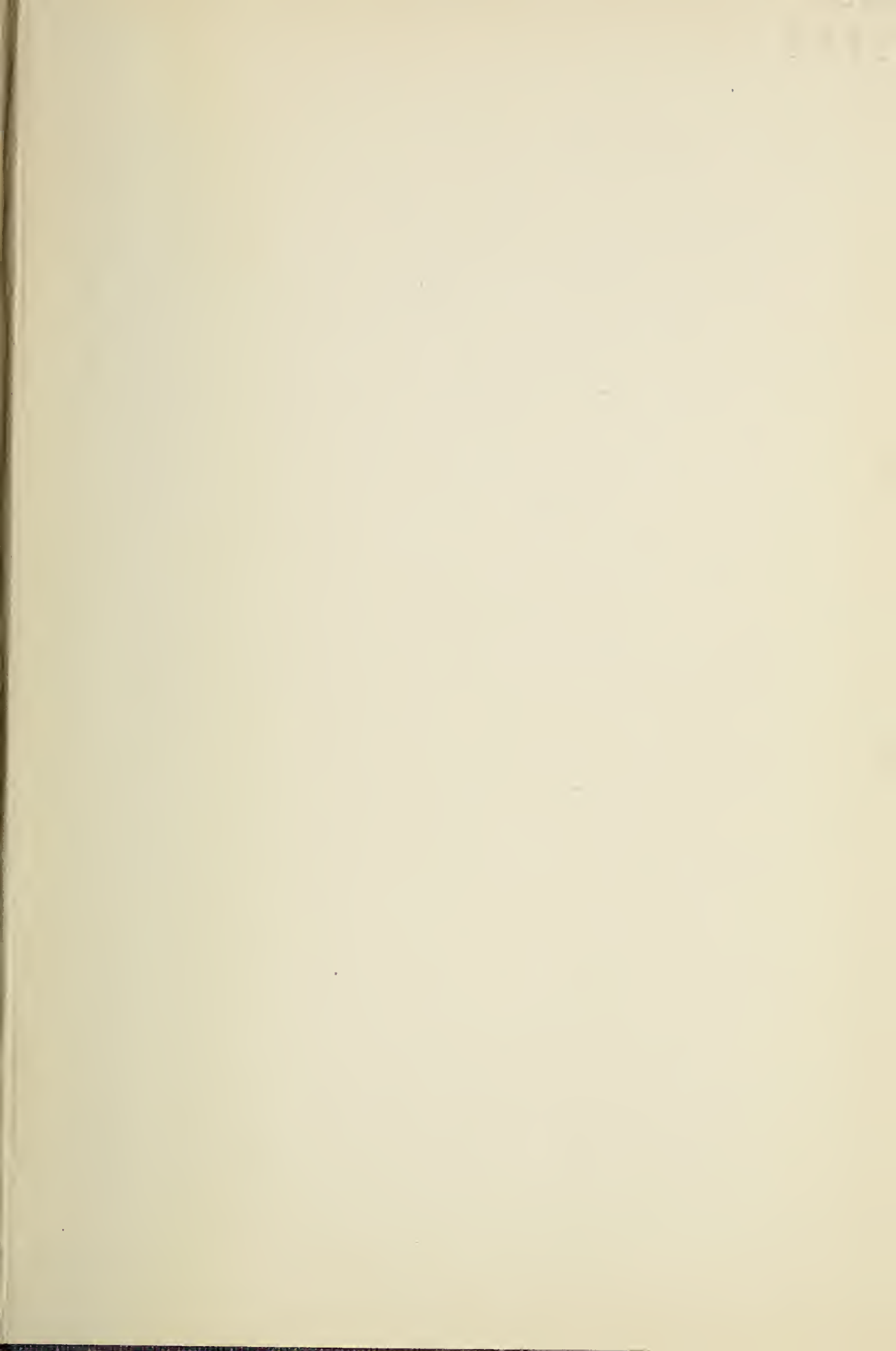


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